The Universalist Leader

A Journal of Tomorrow

Boston November 19, 1921 Chicago

ON the dim gloom of gas, the bursting of shells and rain of bullet s men face more intimately the great God over all, their souls are aflame, and consciousness expands and hearts are searched. With the din of battle, the glow of conflict, and the supreme trial of courage, come involuntarily the hurried appraisal of life and the contemplation of death's great mystery. On the threshhold of eternity, many a soldier, I can well believe, wondered how his ebbing blood would color the stream of human life, flowing on after his sacrifice. His patriotism was none the less if he craved more than triumph of country; rather it was greater if he hoped for a victory for all human kind. Indeed, I revere the citizen whose confidence in the righteousness of his country inspired belief that its triumph is the victory of humanity.

Standing to-day on hallowed ground, conscious that all America has halted to share in tribute of heart and mind and soul to this fellow American, and knowing that the world is noting this expression of the republic's mindfulness, it is fitting to say that his sacrifice, and that of millions dead, shall not be in vain. There must be, there shall be, the commanding voice of a conscious civilization against armed warfare.

President Harding.
In his address at Arlington, Armistice Day, 1921.

Universalism, the Inevitable Religion of Tomorrow

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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Μιγμα

Christian Americanization should recognize that Garibaldi is spiritual kin to Paul Revere; that Kossuth is related to George Washington; that Gustavus Adolphus dared for religious liberty as did Roger Williams. Details of American history may help when placed in a setting of universal heroism. Dealing with native and foreign—old citizen and new—the New World will serve humanity if it possesses the true perspective of American idealism as evidenced in history and looks to the glorious future for the realization of the fairest hopes of mankind. (*The Survey.*)

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The first birth control conference in America is being held in New York. We are still behind Europe, and what progress we have recently made has been largely due to the extraordinary energy and courage of Mrs. Margaret Sanger, who has found in her path every conceivable obstacle prejudice could place there. Prejudices about sex are perhaps the most violent of any, partly because they have so long lived in the dark. A visitor from some other planet would be at a loss to reconcile man's long past of victories over the chance of nature with his present inability to decide that simplest of things; how many children shall be born to him. Compared with this shrinking from knowledge and science, man's vast skill in the breeding of animals seems indeed absurd. (*The New Republic.*)

υ λ

It is refreshing to hear of a Loyal Labor Legion organized on such principles as the right to work regardless of membership or non-membership in a union, the right of the public to consideration, the settlement of differences by the parties concerned without intervention by agitators, and the necessity of industrial courts with power to enforce their decisions. (*The Congregationalist.*)

υ λ

The last few years have made it manifest that in our civilization the mechanical forces have got ahead of the moral forces. Man is mounted on a bigger horse than he can ride. Making war was an efficient process; making peace is not. The chemist did his bit with amazing, even alarming, proficiency. The diplomat fell down on his job. The physical sciences have evidently been developed so far beyond the political sciences as to constitute a menace to civilization. The modern man, like the Arabian fisherman, has liberated from the bottle genii that he does not know how to control. (*Edwin E. Slosson, in the Independent.*)

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THE Universalist Leader

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the abo e principles be professed.

Editorial

The good dinner is no longer in the sum paid for it.

* *

The gentle breeze is the cyclone in the making.

* *

Death is both a benediction and an invocation.

* *

Men seldom commit the wrongs they freely talk about.

* *

The man without money may be a spendthrift in his mind.

* *

Christmas will come soon if we have a note coming due.

* *

That system needs change which stubbornly refuses to change.

* *

Ministers must magnify their calling if they would call others into it.

* *

The interested listener makes the great sermon—not always, but when the elements of greatness are there.

* *

The progressive faith having progressed may hesitate to progress further until challenged by opportunity.

* *

How beautiful the language of the flowers when they drop fragrance and sympathy upon the face of the dead. None may understand their message—it is too big for an understanding—but it brings healing and health and happiness to a wounded heart.

* *

SEEING THE WAY

WE hope no one will fail to read Dr. Frank Adams' splendid challenge to the idealism and faith of his fellow Universalists and his fellow Americans. We believe, with Dr. Adams, that it is in the power of America to make a great gesture of peace that will win the world. But it must be a gesture of intelligent and considered purpose, not merely of wistful longing.

Therefore in this issue appears an abstract of Paul Scott Mowrer's "Balkanized Europe." Read this also and remember "that between the vision and its realization stretch long and wilderness ways," long not because of the miles between Sinai and the Jordan, but because we also are a stiff-necked and rebellious people.

* *

THE WASHINGTON MEMORIAL

OF course we are going to build a great memorial church in Washington; great, not necessarily big. When one is thinking of great church architecture, he is quite as likely to recall the Sainte Chappelle as Notre Dame. We shall build a church, great in architecture, in significance and in mission. No one could doubt it, who heard Louis Annin Ames' great speech at Detroit and felt the answering purpose and consecration from the men who heard him. Since that night, from all parts of the country, reports come flowing in, that the men of our churches, and the women also, are eagerly preparing to "Carry on."

But however adequate the Washington Church may be as a memorial, however much we put into it of our thought and love for those who gave their lives that their shining dream of Brotherhood might come true, it must be more, much more than a memorial. It must be a living prophetic symbol of the great reality for which they died.

We can not truly dedicate it to them, until we have dedicated ourselves to their unfulfilled task. On Armistice Day a nation paid tribute to their memory. All that was sounding brass and a tinkling symbol, unless we set ourselves to make brotherhood the law of life and the practise of living. The Washington Memorial Church must be built out of our lives much more than out of our purses.

* * *

CHOSEN PEOPLES

ALL men are chosen of God to be His fellow workers. The pity is that so few realize it; the tragedy that so many are denied their birthright of work and set to be mere makers of things. The ultimate indictment of modern industrialism is that it pays to employer and employee alike so little beside wages.

But peoples are chosen of God even more than individuals. Beneath the sands of many deserts are buried cities and civilizations once chosen of God to lead others in the way that had been revealed to them. They built walls to keep their poorer and more ig-

norant neighbors out. Their walls prisoned them until they died. Of course Israel was a chosen people, but it built caste and race walls against its neighbors, until the God who had given it its great vision sentenced it to its long exile of unforgetting.

We are the chosen people of to-day. America is not merely a continent. It is a new revelation of what God means life to be. We have achieved a great free brotherhood for ourselves. If that be all we shall die. No nation ever did or could live to itself. The law of God is against it. Let us not deceive ourselves with any shallow conceit of freedom The inexorable necessity is laid upon us to do the will of God or die as Egypt and Israel and Rome died.

No man of vision and understanding doubts that the Washington Conference is set to the task of making possible for all men, the peace and freedom and brotherhood that are our American birthright. We may deceive each other, we may even deceive ourselves by a common exaggeration of difficulties or a mutual assertion of impossibility; but all history is thundering in our ears that we can not deceive God.

* *

TIME FOR US TO BEGIN BEING CHRISTIAN

IT has been talked about until it is pretty generally accepted that somehow, somewhere, sometime, somebody will begin to be Christian.

Well, why not here? Why not now? Why not we?

It is reported that Lord Somebody has started in England a movement to place commerce and industry on a purely Christian basis. Conferences are being held to propagate the new code. And one held in Hyde Park, tremendous in numbers, adopted resolutions demanding that the old order be so changed as to make Christian principles the basis of all human relations. In support there were speakers from every branch of the Church and the Labor movement.

The movement is sure to meet with the same discouragements as the disarmament proposals; while all are instinctively in favor, all are going to hesitate, waiting for the other fellow! Each merchant and manufacturer, while confessing it is right and best, will be sure that failure awaits him if he ventures alone along the alluring path, and that will serve as an all sufficient excuse. And the laboring men will say, it is good, but we can do nothing alone. And there are some who still believe it is wholly impractical and hold to the old theory and practise that business is business. There were very sincere and measurably wise men who once boasted that they never let their religion interfere with their business or politics!

There is a new day dawning; the light is not very brilliant yet, but it is coming. All other schemes have been tried and we have made a good deal of a mess of it, and there is a very genuine desire that the simple elements of Christianity be tried out. And why should not we try it out here at home? It is interesting reading to learn what they are trying to do across the ocean, but it will be far more interesting to read about our own efforts and accomplishments.

It is true that we have one man who in a large way is making his faith work out in business, and many people are watching for the outcome with prayerful interest. Mr. Nash heard the great message of the Golden Rule, and has built up a most successful business on that basis. He finds it socially, commercially and economically sound.

Here is illustrated the working power of Christianity in a great factory—why not in all factories? Why not in all our civic relations? Why not in the relations between nations? But more than all else, why should not our Christianity be the rule and guide of our lives as individuals? We recall the remark of one of the greatest Sunday school workers in the world, who said if he were to run his business on the Golden Rule he would be in the poorhouse in three months, and there are many "good church people" who have the same idea. That is, they do not believe the faith they profess.

We believe the time has come for us all to begin being Christian, and to begin now, and right here at home in the common every-day affairs of life. We are going to lose something in some ways, but no more than we shall gain in others, for there is no other way of enduring progress than the way pointed out by the Master and in which he himself walked.

All Christians believe that this is the ultimate goal of all our hopes, and prayers and efforts, and that eventually we shall get there.

Eventually, why not now?

* *

THE LEADER POLICY

EVERY little while some thoughtful reader of *The Leader* calls our attention to an editorial that seems inconsistent with something previously said in the same columns. We do not plead guilty to the indictment. We accept the statement as evidence that we are in some measure realizing our own ideal.

Three years ago plans were presented to and approved by the Directors of the Publishing House and the trustees of the General Convention providing for the creation of an editorial staff for *The Leader* "composed of both older and younger men" and also of "religious leaders of other denominations and no denomination, willing to co-operate with us in expressing the modern point of view on current problems. It was pointed out as a certain and desired result that "it will sometimes happen that opposing views will be expressed in the same or successive issues."

This is not an evasion of editorial responsibility. It is, and is meant to be, an abdication of editorial authority. Dogmatizing churches require a dogmatic press. Such a press is a part of the organized machinery for maintaning the authority of dogma.

But a free church like ours requires a free press. The reason our editorials are not signed is to strip them of such authority as the names of the writers might give, not to clothe them with an assumed authority because they are editorials. We are striving for a unity of spirit not a uniformity of opinion. This is a most difficult goal, so difficult that thoughtful editors of other papers have declared it could not be reached. Possibly not in any other denomination, but it expresses the very genius of our own. The one true church lies before us not behind us. *The Universalist Leader* tries to lead toward that, in "the belief that we must all move together toward the solution of the successive problems of mankind, through the dedication of each to all, the devotion of all to each, and our common consecration to all the nobler ends of life."

Dare We Meet the Challenge?*

The Rev. Frank D. Adams, D. D.

"For whosoever would save his life shall lose it; but whosoever shall lose his life for my sake shall find it." Matt. 16 : 25.

"Let us follow after the things which make for peace." Rom. 14 : 19.

"Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand." Eph. 6 : 13.

IT is one of the grim ironies of the age in which we live that those who most ardently desire peace, in pleading for it, must needs employ the vocabulary of war. No better proof could be had of the thoroughness with which the spirit and the practise of militarism have rooted themselves in the very well-springs of our human thought. Would we describe some act of daring or heroism? Would we summon men to the support of some noble cause? Would we challenge the Church to some great forward movement? We must use the imagery of battle; we must take our words out of the very mouths of the warriors of the world.

So the passage I have quoted from Paul's letter to the Ephesians glows against a background of physical combat. Indeed, one is hard put to it, in seeking a text appropriate for a theme like mine, to find any other sort. From beginning to end the Bible bristles with war. Even where physical conflict is not the immediate theme, its vocabulary is overwhelmingly that of the battle-field. To this there is but one signal exception, and in this exception the world is to find its redemption. In the recorded sayings of Jesus there is scarcely an allusion to physical warfare. I think this fact has been too little noted. The very genius of Christianity is opposed to war. And it will be well to remember this, in spite of the paradox that, in summoning the Church to take up the challenge of Jesus, it seems good to employ Paul's imagery of a man equipping himself for battle. For there has never been a time in the history of the world when there was greater need than now of putting on the whole armor of God, faith, truth, and the preparation of the good tidings of peace.

1. *"What doth Jehovah require of thee?"* Before giving our attention to the specific challenge the Church is facing to-day, it will be profitable for a moment to consider a fact of tremendous significance. Put in a sentence, it is this: The identical standard of ethics and conduct which the conscience of the world has decreed is essential in the individual Christian man or woman, must henceforth become, if our civilization is to endure, the standard of groups of men in all their group relations. Or, to make it explicit and concrete, nations must now begin, as nations, to deal with each other as Christians.

Now to get this perfectly clear in our minds, let us see what the Christian standard is as applied to the individual. What does Jesus require of the individual? A little study of his teachings will show. The man who sincerely desires to be a disciple of the Master strives to be honest with all men; he cultivates the spirit of universal good-will; he does not covet that which is not his own; he wishes to possess nothing which his having, works an injustice upon a fellow-man; he seeks always to help and never to hinder any good cause; he puts the welfare of the immediate group to which he belongs, family, neighborhood, church or nation, above his own personal welfare; in every social situation—and wherever two or more persons are involved we have a social situation—he is willing to put himself in the other's place, and do as he would be done by; he is always ready to help bear the infirmities of those weaker than himself; he is slow to censure and quick to forgive; and he never makes mere physical strength the measure of the rightness of any cause.

None of us quite measures up to it; but this is what it takes to make an individual Christian. It is no longer a debatable question that this mind must be in us before we dare lay claim to the name Christian. We must sincerely and whole-heartedly desire to measure up to this standard. Even scoffers and unbelievers, crooks and criminals, all agree that this is the Christian standard of social conduct. The time was when the statesman had one standard of ethics as a diplomat, but a very different one as an individual citizen. This difference was accepted as fundamental and imperative. It was not thought possible that a state could be Christian in a corporate sense, nor was it deemed possible with smaller groups of men. But that day is past. The dullest mind capable of sensing the spirit of the age knows that a revolution is at hand. The old partialism is no longer tolerable. The nations, as such, must adopt the Christian standard in international affairs or the world will perish. I do not overstate the facts when I assert that prophetic and clear-seeing men in every land know in their hearts that this is true. Lord Bryce delivered the solemn verdict of our humanity when he declared, at the Williams College Institute of Politics, that we have come into a world of such intimacy that we must all be saved together or we shall all go down together. And the only saving power is in the principles laid down in the Sermon on the Mount.

Now for the challenge. To establish the Christian standard for the nations the first task is the elimination of war as a means of settling differences. To eliminate war the first task is disarmament; for armaments have always been the greatest provocative of war. And the Church is challenged, to demand that the nations shall do this, *now*. The Church is challenged to take its stand wholeheartedly, uncompromisingly and without evasion in favor of this policy, *now*. The challenge is coming not alone from burning prophetic lips in the pulpit, but from the great world without, from journalists, scientiests, alert statesmen and newspaper-men. Let this incisive word from a great metropolitan daily stand as typical. "Probably not since the beginning of the Christian era has there been a more moving call to the Christian Church. Does it believe in the possibility of the fulfilment of

*Sermon delivered at the Detroit Convention.

the angelic prophecy of 'peace on earth,' or is the Church itself infected." Get that language!—"Is the Church itself infected with the foul disease of cycnicism and 'practicality?' " From any source whatever such a sentiment would be significant, but coming as it does from a great secular newspaper like the *Indianapolis News*, it marks a new crisis in religious history.

Does the Church dare to meet that challenge? It must if it is Christian. To evade it is to confess itself pagan. Never has the Church been so dramatically, so tragically, on trial. We are standing at the fork of the road. Choose we must. There is no alternative. God is dealing with the nations in this hour as with individuals; and whether the nations will hear and heed his Voice depends wholly upon the clearness, faith and vigor with which the Church gives that voice utterance.

Now I am sure, if you agree with me at all, that the thought in most of your minds is that the Church shall ask for universal disarmament by general agreement. That indeed is the ultimate goal of our desire. But to me that falls short of the Christian imperative, lofty though it is. To me the challenge to our own nation, to our own America, to our own American Church, to our own branch of that Church, and to us individually, is to something infinitely more heroic even than that. We are challenged to do this ourselves, whether any other nation on earth is ready to do it or not!

II. "Out of the Great Tribulation." No, I am not under any sentimental illusions as to the possible cost of such a course. That is one thing which the follower of the Christ can never do, consider the cost. Who is able to estimate what it has cost in blood and suffering to set up the Christian standard in individual life? Let us invoke history. What did men do to that brave and gentle spirit whose name has hallowed our faith and made it immortal? What did they do to that glorious line of prophet souls who blazed the way for his coming? What of those shining ones all down the ages since Calvary, who counted their bodily pain as nothing if only they might bear witness to the faith that was in them? By way of the sword and the cross, the arena and the stake, the torture-chamber and the rack, through hatred and contumely, scorned by prejudice and spit upon by ignorance, they have left their bones and ashes as landmarks of the world's spiritual emancipation. By losing their lives they found them; and they found also the life of the world. And through their sacrifice, though they would have scorned to call it by that name, it has come to pass that to-day to be a Christian is to command the respect of man. You and I can be Christians to-day in physical safety only because these radiant spirits, a multitude whom no man can number, were not afraid to die.

Here then we have the historical fact. Note it well. Faith has won its way thus far, not by mutual agreement, but because individual men and women were willing and ready to die for it. If Paul had waited for Nero to agree with him that they should both be Christians, the world would to-day be in the darkness of paganism. Can the group standard of Christianity be established in any other way? I do not believe it can; though I believe, as I shall endeavor presently to show, that the cost will not be so heavy. We are trying to get the nations to agree to a program of disarmament. The idea makes a thrilling appeal to the imagination, and 'tis a consummation devoutly to be wished. But will the nations ever do it? When the first concrete effort was made in that direction, crude enough, let us all admit, our own nation stood aloof and practically nullified it. Disarmament by mutual agreement is a noble thing to propose; but that is not at all the way the Christian program has carried itself forward in history thus far. I am not arguing against it. But I am trying to show, by an appeal to history, that the Christian thing on the part of our nation, or any nation, is not to refrain from taking the obvious and essential first step just because all the rest will not take it. The Christian thing is to go ahead alone and *take it anyhow*. And history backs up that statement. Put it on the basis of man to man, and nobody disputes it. A man says to his neighbors round about, "You be decent to me, and I'll try to act like a gentleman. But if you don't, I'll be as mean as the next one." You might say that his proposition is fair enough; but will you say there is anything Christian about it? Can we not reason just as logically where groups of men are concerned? Did Arthur Nash wait for the others in the clothing business to agree to follow the Golden Rule? Did he wait for a unanimous vote? I have not heard that he ever made any such overtures to his fellow-manufacturers. He just went ahead and did it, which is according to the Christian program and precedent. Did the fathers of America wait till the other peoples of the earth were ready to set up democracies? No. They just went ahead and set up one, which is according to the Christian program and precedent. Did John Murray wait for the other preachers of America to confess the larger faith before he began preaching it? No. He fought for his faith, and laid the foundations of this church, amid hatred and persecution, which is according to the Christian program and precedent. So the Christian course for our nation to pursue is plain. Repudiate the heathen doctrine and practise of war, *and disarm*, whether any other nation is ready to do it or not. And the Church is challenged by the conscience of the world to demand that our nation shall do that very thing. I verily believe it is the only way out of the darkness. Nor am I deterred from saying this from any fear of being called a fool, or even harsher names than that. No one ever yet proposed a bold or forward-looking policy of Christian statesmanship who was not called a fool.

III. "For Such a Time as This." The call is clear and the road has been pointed out. Let us exhaust every means of getting concerted action by all the nations, as a matter of course. But let us stand ready to go all the way, and to stake everything upon doing the Christ-like thing. Any other course will plunge us back again into the ancient welter of blood. Have we not had enough of that? Have all the lessons of history been in vain? This one supreme moral appeal is left. It has never yet been tried. And as I believe in my own soul, I believe that it is the one appeal invincible.

It is true that some are making this appeal from

quite a different angle. Many are playing up the question of the cost of war, both in lives and treasure. They are telling the people what such men as Hudson Maxim and Will Irwin have said. In a staggering array of figures, backed by his reputation as a scientific expert, Hudson Maxim has shown what we could do in four years with the money it is proposed we shall spend for increased armaments. In his book, "The Next War," Will Irwin has set forth even more graphically the obliteration of human life insured by the unrestricted methods of modern warfare. Frankly; I have no faith in such appeals. Such arguments will never restrain men from fighting or preparation for it. The world is not saved by fear. Have we not been working for a century and a half trying to convince "Orthodoxy" of that fact? The world will never be saved by mutual consent; it will never be saved because salvation "pays" in dollars and cents; nor will it ever be saved by fear of punishment. To wait for such arguments to prevail is to be lost. There is no time to wait. We must do this now, even if we perish; for assuredly we shall perish if we do it not.

But I do not believe that we shall perish if we do this. I believe that the way of blood draws nigh to an end. For the first time in the history of mankind there is a world conscience to which we can appeal. A significant phase of the present world situation is that on this question the common people are far ahead of their rulers and would-be spokesmen. The people have made up their minds on this question. They are sick of war; and they know that the surest way to be rid of its hideous menace is to scrap our weapons. A "gun-toting" man is a menace to any community. A "gun-toting" nation is equally intolerable. But in this matter the masses are yet inarticulate. They only await the rising up of leaders who can speak the word for them. Lord Bryce says that Europe is groping for a great leader. The whole world is groping. It is the zero hour. Let America assume that leadership, prepared to go all the way. For just such a tremendous moral example by a great Christian nation the whole world is waiting.

This is what I would have America do: First let us confess to our own souls that Norman Angell speaks the truth in declaring that the demand for preponderance of armaments itself involves a denial of right. It is a repudiation of the power of moral principle, a tacit refusal to submit our case to the moral judgment of the world. It means that in any dispute to which we ourselves are a party, we shall be the judge, and with power to impose our own judgment. Let us confess this is sackcloth and ashes; then let us bring forth fruit meet for repentance. Let us say frankly to the world:

"Brothers, we have professed to be a Christian nation. Now we are going to practise what we have preached. We shall make no more appropriations for armies and navies. We shall build no more great forts and coast-defenses. We shall pour no more of our people's treasure into cannon and powder and instruments of death. We shall dismantle our battleships. We shall send our soldiers and sailors home to follow the pursuits of peace. We shall stop making everything that is used for war purposes only. We shall wash our hands and cleanse our minds of all things which have to do with war and preparation for war. Behold, our shores are unguarded, as our Canadian boundary has been for a hundred years. There are no mines and submarines in our harbors. We are absolutely open to attack, if it so please you. But, if you come, let all the world bear witness that you come without provocation. You will come because you believe in the old pagan doctrine that might makes right. For we propose henceforth to do justly, to love mercy, and to walk humbly with our God. We propose to deal with all men and all nations as brothers. We propose to meet all in the spirit of love and good-will. We propose, for the first time in the history of the world, to try to deserve the name, 'A Christian nation.' "

Think you there would be no response to that appeal? Or do you dare believe that it would be a signal for wanton aggression? Then you have too low an opinion of the innate nobility of mankind. For this is a challenge to the best in men. No nation has ever done this. Few individuals have the unearthly wisdom to do it. Men always respond to that kind of an appeal, tardily sometimes, but inevitably. "Let him be great," said Emerson, "and love will follow him." That is as true of a nation as of an individual. "Fight hate with food," says Herbert Hoover; which is just a graphic way of saying, "Fight hatred with love." We can well afford to listen to the word of this quiet, steady Quaker statesman of ours. Has that principle ever failed? It has never been tried on a large scale in a thorough-going way; but we are not without intimations of what the reaction would be. Have we a better friend among the nations than China? Just because we did a just, kindly and Christian thing, when all the other nations were bent on loot. Have we a better friend than Cuba? Just because we dealt with her unselfishly.

> "Be noble! and the nobleness that lies
> In other men, sleeping but never dead,
> Will rise in majesty to meet thine own."

Do you doubt that? I believe that if we do this, not a nation on the face of the earth, in the presence of the invincible moral power of such an example, would lift a finger against us. Yea, more. I believe that if we do this, England, our great mother, will rally to our side; while chastened Germany, struggling Italy, tortured Russia, and all the friendless and persecuted of the earth, will lift up their eyes and hail the dawning of a new era among men. What an opportunity to atone, and in the only convincing way, for our blind stubbornness of the last three years!

> "And thou, O my country, from many made one,
> Last-born of the nations, at morning thy sun,
> Arise to the place thou art given to fill,
> And lead the world triumph of peace and good-will."

IV. "Put on Thy Strength, O Zion!" If the Church of America demands this of the nation, the thing is done. This the Church is challenged to do; not only by its own prophets who would gladly die to bring it to pass, but by its forces, who are sure that it does not dare to do it, and are waiting with the old cynical sneer, "I told you so!" Dare we meet the challenge? The Church never has. And this evasion is breaking the hearts of those who love it best. Not

many weeks ago I received a letter from one of our own ministers, a man of sterling worth, efficient in his chosen calling, a man tormented with a passion to help make the Christian Church Christ-like. He is not a young man; he has past the half-century mark. In it occurs this sentence: "I am frank to confess that I have not been eager to be called a Christian recently, for the Church has seemed to stand sponsor for much of the bedevilment characteristic of the age." Knowing the man as I do, I read in those words the echo of a great disappointment, almost of despair. But he adds this unforgettable line: "With real Christianity I have no quarrel, and I am as sure as you are that it must prevail." Who can fail to catch the note of warning in those words? If the Church fails in the present crisis, can real Christians tolerate it longer? Even organized labor has thrown down its challenge. Labor has come out flatly for disarmament. Labor has been a merciless critic of the Church, often unfairly so, some of us believe. Here is the opportunity to make answers. Shall we slink and crawl and apologize, and forfeit forever the respect of the man who toils?

How simple it all is! Perhaps that's the trouble. No simpler proposal was ever laid down to men than the fundamental law of Jesus. All we need do is to clear the way, and given the law of good-will and brotherhood a chance. Arthur Nash has told us that we need only make the conditions favorable and the Golden Rule will work itself? Just as the flowers in your greenhouse grow and thrive when you make the conditions right, this sublime principle of peace on earth, good will to men, will also work itself, if men will only stop messing things up through their unutterable blindness and stupidity.

The whole case has been committed into our hands Oh, if men could only see that! You remember how Wells brings this out in his war novel, "Joan and Peter." In his delirium Peter Stubland goes to the Lord God and complains of the mess the world is in, its empty futility, its senseless waste and pain. He wants God to do something about it. And the Lord God makes answer after this wise: "There isn't a thing in the whole of this concern of mine that Man can't control. It's arranged like that. . . . It's yours to command. . . . My dear Mr. Peter, when you ask me to exert myself, the answer is, why don't *you* exert yourself?" And that is the whole truth. God will not do anything more. There is nothing more that God *can* do until man, his junior partner, has done his part. It is in our power to redeem the world and make it glorious. Every needful thing is at hand, and the way has been revealed. The very fountain-head of all power has been made known. And the Church is challenged to release that power and put it to work. Talk about a moral substitute for war! What could make a stronger appeal to the heroic spirit in man than this!

If the Church is to find its life it must lose it. Why do we lack fire and dynamic? Why does not the Church *command* the souls of men? It has been too busy trying to "play safe," too anxious to loll comfortably in the lap of a materialistic age. What we need is a new baptism of that flaming spirit which made the gospel irresistible in the early morning years of its history. Put on thy strength, O Zion! The first church that hastens to step down into the troubled pool of the world's tragic life will find a healing and a power unearthly. I would have my church be that one. Does it dare? But it will take more than fair words and fine resolutions. It will call for a faith and a fortitude unsurpassed by any age agone. It means that we must actually put into practise the faith we have so long professed with our lips. I am told that in your convention at Worcester, four years ago, you went down upon your knees in a great consecration service, and dedicated yourselves to the task of saving the world. God knows the world needed saving then! And the world knew it; better, alas, than it knows it now. But some of us had dedicated ourselves in quite a different fashion. Huge mobilization camps were swarming with men. And at that very hour when you were on your knees, with five thousand other picked young men of this great Middle West, in training to be officers, I was wading through mud and water to my waist in slimy trenches, drenched with rain and sleet, going through the maneouvers of trench warfare in France. We were getting ready to offer up everything we possessed to save the world. And some of the boys who touched elbows with me that night have mingled their dust with the soil of Flanders. We thought you had dedicated yourselves just as utterly, in your way, to that same task in that consecration meeting four years ago. Did you mean it? Or was it just a case of over-wrought war emotionalism? The world wants to know. The world challenges you to say.

It runs right down the line, so directly, so simply. If the world is to be saved, some nation must dare martrydom to show the way, for I do not blink the fact that it might, after all, come to that. If the nation is to be saved, some church must dare matrydom to show the way. If the church is to be saved, some individuals must dare martyrdom to show the way. For this is the road by which the conquering gospel has come marching down to the present hour. Who has the sublime courage to do it?

One of Emerson's noblest sayings is this: "Nothing at last is sacred but the integrity of our own mind." As I have come to understand it, there is no alternative for one who really accepts the program of Jesus as the highway of life. And I had to say so here. I tried to make a different message strike fire, but in vain. This is the message I had to bring. Necessity was laid upon me.

On Washington's birthday, 1861, Abraham Lincoln was in Philadelphia on his way to the capitol to be inaugurated as President. It was arranged, in honor of the day, that he should raise a flag at Independence Hall. He was called on to make a speech. These were his concluding sentences: "My friends, this is wholly an unprepared speech. I did not expect to be called on to say a word when I came here. . . . I may, therefore, have said something indiscreet. But I have said nothing but what I am willing to live by, and, if it be the pleasure of Almighty God, die by." May I dare, for a moment, to appropriate the words and the sentiment of this greatest American and chief citizen of the world? I can not plead his excuse that this is an unprepared speech. It has been thought over, prayed over, agonized over, sentence by sentence

and word by word. It is not the irresponsible effervescence of a great occasion. It is that which, in my sanest and quietest hours, I believe to be the truth. I believe it as I believe in God and in my own soul. So I will, therefore, take as my own those last simple words of the Great Emancipator's speech:

"I have said nothing but what I am willing to live by, and, if it be the pleasure of Almighty God, die by!"

"Balkanized Europe"*

IT is difficult for us in democratic America to understand conditions in "Balkanized Europe," where scarcely a race no matter how low it may have fallen can not point back with pride to a time when its name was glorified and its sway widespread. As a result of centuries of invasions, conquests, migrations, marchings and countermarchings in which whole peoples often took part, eastern and south-eastern Europe is a medley of small states, each morbidly self-important, afraid of its neighbors, and preoccupied with propaganada, the raising of armies, and the impossible task of achieving economic self-sufficiency. This condition no longer confines itself to the Balkan peninsula; it extends right up through the center of Europe, through Austria, Hungary, Poland, Lithuania, Latvia and Esthonia, far up the coast of the Baltic, until practically all Europe has become "Balkanized."

The sickness of "Balkanized Europe" is political, that is to say, psychological, rather than economic. Self-consciousness and an exaggerated sense of self-importance are one of the greatest hindrances to the recovery of economic and political health in Europe. Each little country thinks itself the logical center of Europe, and that if its problems were solved, all would be solved. In each of these claims there is just enough truth to justify the pretension. Only peoples, like the English or the French, who are really convinced by long tradition and experience of their own superiority, are content to let it be taken for granted without making a stir. Each country feels itself to have been grievously wronged by the Peace Conference. The principle Allied Powers have proceeded too confidently in the way of offering "friendly advice" to their lesser associates. While advice may be exactly what these countries need, it is the last thing they want. Not only is each country unnaturally sensitive as to its own importance, smarting under a sense of wrong, unwilling to take advice and suspicious of everything and everybody, but to top the climax, each is fervently and ineradicably convinced of its own essential rightness. A new militarism has sprung up. To countries which imagine themselves surrounded by enemies, preoccupations of national defense are of first importance. Heavy financial burdens are accepted without a murmur. All nations are determined to become absolutely independent. Independence hinges on national defense, while national defense, in the last analysis, hinges on the achievement of economic self-sufficiency. Instead of federating in such a way as to make a division of labor possible and profitable, the nations of "Balkanzed Europe" have surrounded themselves with economic barriers. Government control has made foreign trade next to impossible. Frontiers have become impenetrable, hermetically sealed, so to speak, and within these tightly closed boundaries, the people live in isolation, not knowing, nor seeming to care, what is going on outside. The great problem is how to restore confidence. A general tonic, political rather than economic in nature, is the crying need.

Will all Europe have succombed irrecovably to the ravages of disease, famine and social disorders before this tonic can be applied? No, for even now, in spite of the terrible conditions, health seems to be conquering disease. It is a miracle how quickly the instincts of life and health seem to have covered up the devastations of death and disease. The famine crisis seems also to be passing. Conditions are improving steadily, if slowly. In Austria, where the condition is the most acute, the food shortage is due to political rather than economic causes. Austria could feed herself if she would, but the people are listless and hopeless, and the government inefficient. The Conservative Roman Catholics of the country districts are hoarding away the food from the people of the city, whom they fear as "socialistic, red and godless." The danger of the further spread of Bolshevism is also small. Men have begun to consider it, not as at first in its most destructive aspect as the easiest instrument of menace and opposition to established power which came to hand, but in its constructive aspects. In such an outlook, even the present regime with all its faults seems preferable to the bloodshed and utter destruction which is the necessary prelude to the establishment of the Soviet Utopia. But if Europe is not going to be overrun by Bolshevism, neither is it to return to the era of 1914. Democracy is triumphing. The constitutions which are being drawn up in the new countries, and the constitutional reforms which are the order of the day in the older states are all of liberal tendency. In so far as a people can be democratic, without long political experience and a high level of education, they are all democratic.

"Peace will come through the eradication of epidemics and famine and the restoration of normal relations," said Mr. Henry P. Davison, of the American Red Cross. This statement reveals the fundamental cause for our lack of success in our reconstruction endeavors, our incomprehension of European affairs. In Austria, which owes America so much, there is a sentiment among the more intelligent people that if the same amount of money that has been spent on food had been given the country in form of fuel and raw stuffs for its industries, it might now have become almost self-supporting, instead of having to be "spoon-fed." "Balkanized Europe" would rather have our political aid than our material aid, and the only relief worker who will achieve true success in Europe is that statesman who can devise means of

*Abstract of Paul Scott Mowrer's "Balkanized Europe," a study in political analysis and reconstruction.

curing these peoples of their morbid mentality. Only then will their minds be really receptive to ideas of economic and sanitary reconstruction.

No institution or set of laws can at one stroke eradicate the age-long ills from which men suffer. Goodness and wisdom are not instilled by acts of legislation. As long as the League of Nations has no concrete force at its disposal, and it will have no such power until the individual nations are ready to surrender part of their sovereignty to a superstate, it will be unable either to inflict penalties or execute verdicts. This fact does not preclude its usefulness. On the contrary, the League has a very real purpose. It is the common meeting place where nations may come together discuss their affairs and take general account of the condition of the world. It can not lead world opinion; it can only follow it, and the more faithfully the better.

We must tackle these post-war problems scientifically. The scientist does not begin by making up his mind how things ought to be ideally and then trying to force them to conform to his ideal. From first to last he is dominated by the knowledge that to attempt to go contrary to nature is surely to fail. Indeed, he can succeed only in so far as he is able to associate nature itself in his projects. So statesmen must seek to utilize the instincts of nationalism, economic interest, race sentiment, self-preservation and expansion, seeking how far without injuring the organism as a whole they can atrophy the less and develop the more useful merits.

If men were guided by reason rather than passion and sentiment, the peoples of "Balkanized Europe" would without hesitation form now a federation for the purpose of self-protection and the furtherance of their common political and economic interests. But race-hatreds, jealousies and fears are not forgotten at a minute's notice. It will take years to destroy the bitter war mentality and establish the confidence necessary to bring about the United States of Europe. The most that can be hoped for now is the formation of a series of alliances, which will gradually eliminate the existing anarchy, establish stability and work out, step by step, a new balance of power. Even now Europe is groping blindly, instinctively, toward the organization, not of the balance of power on the old alignments perhaps, but towards a new equilibrium. Until it is known what the future of Russia and Germany will be, there can be no stability in European politics. The Entente of the Allied Powers is ended in everything but name. The only remaining bond is a battlefield fraternity and a vague desire for prolonged peace. Though they fought side by side in a common cause, the interests of the Allies in the Peace Treaties are not the same; England and France are rivals in the Near East; the French and Italians aspire to power in the Mediterranean. Having attained a maximum of isolation, the nations are at last groping toward new combinations out of which shall be builded the new equilibrium.

There are already indications of what this new equilibrium will be. The renaissance of Poland, and the establishment of Czecho-Slovakia and Jugo-Slavia as independent states, have given new impetus to the Pan-Slav movement. The Slavs have not the slightest doubt as to Russia's ultimate recovery. The sympathies of the French are with the Slavs, for directly opposed to this movement is the Pan-German movement. The key to all French action in Europe is fear of Germany. On one side of the European balance, then, might be Germany, Austria, Hungary, Italy, Roumania, and Greece; and on the other France, Russia, Jugo-Slavia, Czecho-Slovakia and Poland. England and America, from their isolated positions, would have an important part to play in the establishment of this European equilibrium. The main sympathies of Great Britain might fall with the Germano-Italian group, and those of America with France and the Slavs. While tending normally to counterbalance one another, these two great powers would remain sufficiently detached so that in periods of crises, when one alliance or another seemed tempted toward aggression, they could utilize their combined weight in the interests of peace.

The United States can not but accept the role it is called upon to play in international affairs. We should join the League of Nations, with the necessary reservations, without delay. We are already involved so deeply in European affairs, morally and financially, that joining the League of Nations would involve us to no greater extent. Most of all, we must educate ourselves in international politics, not only acquiring a general European policy, but understanding the case of each separate European country. Only in so doing can we accomplish our part in establishng world-peace.

"God Within the Shadow"*

The Rev. Marion D. Shutter, D. D.

MR. HENRY ADAMS belonged to the great Massachusetts family of that name; and his book entitled, "The Education of Henry Adams," is the record of the travels and reflections of a life-time. His brilliant mind seems to have arrived at no settled convictions concerning life or its meaning, nor did he find any meaning in history. In Rome, more than once, he sat at sunset upon the steps of the Church where Gibbon had mused on the fall of Empire,—sat and reflected, and concluded nothing. Rome, to him, "was a bewildering complex of ideas, experiments, ambitions, energies. Without her, the Western world was pointless and fragmentary; she gave heart and unity to it all; yet Gibbon might have gone on for the whole century, sitting among the ruins of the Capitol and no one would have passed capable of telling him what it meant. Perhaps, it meant nothing." Has not the same doubt often arisen in our own minds concerning the history of our planet? Often have we despairingly asked in these recent years, "What does it all mean?"

I do not wonder that men despair, that their hearts fail them, feeling that in the highest things the

*Delivered at the General Convention at Detroit.

world is totally bankrupt. Brooks Adams, another member of that distinguished family, in his preface to the new edition of "The Emancipation of Massachusetts," says: "Each day I live I am less able to withstand the suspicion that the universe, far from being an expression of law originating in a single primary cause, is a chaos which admits of reaching no equilibrium, and with which man is doomed eternally and hopelessly to contend." What can you make of it? What can one say? Only this: History is a dark and horrible puzzle, without the thought of intelligence and purpose, without the thought of God and His universal Fatherhood. Put that into it, and we may sometime find our way to solid footing. Two friends were recently conversing about the great tragedy. "I do not see how I can go on living," said one; "it seems as if I had lost God out of my world!" "Strange, answered the other, "it seems to me as if I had just found Him."

This is the time to hold fast our faith in the Eternal Goodness and the Eternal Justice. Is truth

> ". . . . forever on the scaffold,
> Wrong forever on the throne?"

Remember

> "That scaffold rules the future,
> And behind the dim unknown,
> Standeth God within the shadow,
> Keeping watch above His own."

This is the thought I am bringing you to-day. We are passing through a wild and stormy period, which threatens the foundations of our faith in all that is best. It will make a great difference to all of us, whether we are driven to the assumption that everything sprang from chance and ends in chaos, or whether we go forward with the belief that, in spite of all appearances to the contrary, we are living in a sane and reasonable universe and one that is capable of justification at last.

After all, there is something that holds society together and keeps it moving on, and mainly in the right direction. Beneath the surface, three tendencies may be discerned in history which ought to reinforce this faith: retribution, righteousness, and love. These tendencies can only be explained by the existence behind them of a Power that is just and wise and good; and that has planned the universe for the triumph of justice and wisdom and goodness.

I. Retribution: The first of these is the tendency to retribution. The laws of retribution are woven into the processes of nature and into the texture of society. Let us see how they work.

Evil often defeats itself; like Macbeth's vaulting ambition, "it o'erleaps itself and comes down on the other side." One of the most notable examples in our own country was the attempt in the days before the Civil War to fasten a slave constitution upon Kansas, to impose an institution of darkness upon a free territory. The up-piled iniquities fell, at last, by their own awful weight upon the inventors and crushed them. The architect of every house of lies proves in the end to have been a fool—in spite of all his perverted ingenuity. His timbers are rotten and his ruin is sure. The late Andrew D. White once said of his great teacher, Benjamin Stillman: "He had faith in truth as truth; faith that there is a power in the universe good enough to make truth-telling effective." Falsehood and intrigue defeat themselves, and "frightfulness" itself is a two-edged sword, that cuts equally him who wields it with him against whom it is lifted.

By a series of crimes and atrocities, till then unparalleled, the Spaniard sought to crush political and religious freedom in the Netherlands. Massacre succeeded massacre; in the smouldering embers of one conflagration fresh torches were kindled against the gates of Leyden. The cruelties of Spain reacted at last to the overthrow of her power in the Netherlands and to the erection on her throne of the first great bulwark of constitutional freedom!

The sinking of the Lusitania, by bringing America into the conflict, decided the world-war, and drove its chief projector into exile. One element of the safety of society lies in the final insanity of its enemies—that madness which the gods have marked for destruction. The good has but one enemy, the evil; while evil has two enemies, the good and itself. Evil is often overruled in such a way as to minister to the good. The wrath, the folly, the littleness, the meanness of men is often made to praise God and to work for human welfare. Lincoln defined statesmanship as using individual meanness for the public good. Satan himself is often harnessed to the chariots of Jehovah!

It is related that one of the dearest wishes of Don Pedro, once Emperor of Brazil, was a great hospital at Rio; but the people who had the means to build it could not be induced to subscribe. An idea came to him one day that solved his problem. He granted life-peerages to all who would make large contributions to his hospital. These patents were not hereditary, and if the children wished to inherit their father's title, they had to pay for it again. Brazil became peopled with nobles, and the hospital was erected on the grandest scale. When it was completed, the Emperor placed this inscription over the gates: "Human Vanity to Human Misery."

Let us go farther back. We have just been celebrating "Columbus Day." What made Columbus? The closing of the last route between Europe and the East by the fall of Constantinople. The Turk drove Columbus to find a Western route to India. The Turk could not foresee that, under the over-ruling of that inscrutable power which makes the blunders of fools and the wrath of men and the fury of fanatics all to praise Him, the problem his sword had marked out for Europe would be gloriously solved. He could not see that, as a result of his cruel ignorance, intelligence would become universal; that, as a result of his stupid oppressions, freedom would some day fill the world!

Where evil can not be made the drudge and slave of good, it is—in the long run—utterly overthrown. The track of time is strewn with dead iniquities, with slaveries, inquisitions, tyrannies.

Lowell sings of the destinies:

> "Patient are they as the insects that build islands in the deep;
> They hurl not the bolted thunder, but their silent way they keep;
> Where they have been, that we know; where empires towered
> that were not just,
> Lo! the skulking wild-fox scratches in a little heap of dust!"

The cities of the past that sit to-day in weeds of mourning and ashes of desolation tell us through the owls that hoot in their priestless temples, the wild beasts that bound in their deserted palaces, or the waves that roll over their buried splendor: "This is the result of world-ambitions we tried to realize by trampling on the rights and liberties of men!" The most tragic figure in the world to-day, is the ruler who tried to grasp the sceptor of the world and lost the one he had—now despised, rejected and abhorred!

II. Righteousness: The second of these tendencies is the tendency to righteousness. I know the cruelties, the martyrdoms, the outrages, the crucifixions and worse; but in spite of all, there is an upward trend in all human history. In all that is good and true and just, there are signs of increasing life and power. If this were not true, if there were not these counteracting forces, ages ago the world would have rotted out.

The tendency to righteousness is shown by the constant elevation of moral standards.

A Greek or Roman of the early Christian centuries would not know himself were he to come into this modern world, even with its hundred smouldering battlefields. He would not understand the revolutionized conditions. He would find a new sense of the sanctity of human life—a sense not destroyed, but rather enhanced, by these years of blood-shed. He would discover that the universal slavery which he knew had vanished before the sentiment of universal brotherhood. He would find that the position of woman had changed. He would find that crimes and vices condoned and tolerated two thousand years ago, are to-day condemned and reprobated. Atrocities and outrages which then would have been accepted as mere incidents of war, to-day fill the world with horror and loathing. He would find that neither genuis nor wealth nor power, but character and service, determine position in the modern world. Thus have moral standards risen.

The extent to which these standards have risen can hardly be realized, and is obscured by the discussions going on about "profit" and "service." No legitimate business can exist to-day, except by the service it renders; and no business would be undertaken, if it did not yield some degree of profit. The profit may be too great and the service too small; but that is a matter for adjustment and does not affect the principle. No enterprise would be started, if it did not promise to pay; but no enterprise can exist, after it has ceased to serve. The standard is service.

The tendency to righteousness is also illustrated in the history of legislation.

From the very beginnings of human society, the rights of men have been increasingly safeguarded by laws. Those who have, at times, been beyond the pale of law—the slave, the common-laborer, woman—have been included. Their interests have not been committed to chance nor left to the whim of a ruler; they have been embodied in written statues. More laws have been passed in behalf of labor in recent years than for any other object. The courts are open. Citizens have rights as against the state itself. This fact stands clearly out. Within our own time, slaves have been made citizens and women have been enfranchised. And not only is the broadening and security of rights apparent, but these have developed those agencies of education and religion which train and fit men and women, not only for the enjoyment of rights, but also for the performance of duties. Every one has the right of free speech; but he must accept the responsibility that goes with it. When one wants to know how the world has progressed from the crudities and barbarities of old customs, let him study the history of legislation. There is an important sense in which the increase of crime is itself an evidence of advancing civilization. Offenses which once were deemed personal are seen to have a social significance and are sooner or later prohibited by law. They thus become crimes or misdemeanors. The Prohibition amendment was an important step in human progress; but for the time, it fills the courts with a new set of misdemeanors and crimes. Its moral value is measured by the resistance it encounters.

And this leads to the other illustration of our point. The tendency to righteousness is shown in the extension of liberty.

Gradually and in spite of all defeats, the tendency of the ages has been towards greater freedom for all men. Political bondage, from time to time, is overthrown; free institutions advance. The most tremendous impulse that history knows, has just been given to the cause of human liberty. Let us not think alone of the waste and the slaughter, not alone of the burdens of taxation under which we groan—most of which were piled up by blundering and dishonest civilians and not by the army—but let us ask whether it is not worth something to pay taxes to our own government rather than tribute to a conqueror. That was our choice; and we kept faith with freedom! We are still paying pensions and the interest on bonds for the Civil War. Would you be rid of these taxes and see slavery re-established? The Spanish War added other burdens. Would you throw them off and plant again the power of Spain in Cuba? Think of this side of the question. This is no time to lose confidence in the eternal purpose. Let us thank God that we are alive and that we have been permitted to witness the falling of thrones and the gathering of new forces. The law of sacrifice for the promotion of righteousness runs through all human history. It was said of the Great Master that he should see of the travail of his soul and be satisfied—not here, but hereafter. Through every tragedy runs the law of sacrifice that links it to Calvary; and we may well believe of our sons who fell that, gathered with their great Exemplar, they see that liberty lives and are satisfied. And we who survive will inscribe their names on the walls of our new cathedral where they will live in immortality and glory—while the names of those who "gave aid and comfort to the enemy," who tried to obstruct and hinder the government in the prosecution of its high purpose, who prolonged the carnage and multiplied its victims, will rot in infamy and be lost in oblivion!

There is, therefore, a fixed principle that works for righteousness. True faith is belief in its ultimate triumph. Real infidelity means settling down to the conviction that evil is going to prevail, that it is stronger than good. That is atheism. To believe in God, is to believe in good. Have faith that righteousness is dear to God and that, in spite of all seeming contradictions, it will eternally win! But it must have

your co-operation and mine. It can not win without.

"Tho' the cause of evil prosper, yet 'tis
Truth alone is strong;
And albeit she wander outcast now,
I see around her throng,
Troops of beautiful, strong angels,
To enshield her from all wrong."

But we must be found among those guardian angels, defenders of truth, the vanguard of her chariot's progress!

III. Love: The third of these tendencies in history is the tendency of love.

If there is a tendency to retribution and to righteousness, there is also a tendency to humanity and gentleness and kindness. There is a power that makes for benevolence as well as for goodness.

At the time when this late war broke out, the humanities had gained larger practical recognition than ever before. The evils in society were being investigated and remedied—the condition of the poor, the claims of the working population, the discipline and sanitation of prisons, the disabilities of women, the pressure upon children, and a thousand things which manifested a broader and deeper spirit of humanity.

For example there has been going on for years a movement of which no critic of society ever utters a word—a movement, inaugurated by employers themselves, in behalf of better wages, conditions, treatment of labor, and even for a measure of participation in the management. This had been going on before the war, and will not be retarded by its close. Read the book by Ida Tarbell, "New Ideals in Business;" follow the course of events since, and see how hundreds and thousands of enterprisers have built new workshops, equipped them with safety devices, and let in the sun and the air that health might prevail; how they have provided homes for their workmen; established benefits and pensions; introduced education for those who had been denied it; and are making stockholders of labor.

Thousands of men are striving, with their best light, to introduce Christianity into their business, and you and I are not helping them by shouting "greed" into their ears.

The present industrial order is not bankrupt. Some of the schemes proposed as improvements are bankrupt. Russia appeals to what she has contemptuously termed the "capitalist" nations, to save her from the ruin and misery of the "dictatorship of the proletariat,"—her experiment in applied Marxian Socialism. The present industrial order is not bankrupt; it is adapting itself to changing conditions, and this is the very essence of life. Civilization and Christianity are not bankrupt. They are all purging themselves and developing new power. Individualism is not lost and ought not to be lost; but the new watchwords are co-operation and harmony. Nor will this movement and others be retarded; rather will they be quickened. Some one says in the September *North American:* "We radicals always seem to aim for the rocks; the way to end a voyage profitably we think, is to sink the boat. . . . So with this society of ours. . . . Somehow it goes; and we must spend more time sailing it instead of damning it." Nor is our representative government bankrupt. We are Americans who believe in our founders, our constitution, our courts, and our destiny. If our constitution needs changing, we can amend it. We shall never tear it to pieces and scatter it to the winds.

Within twenty-four hours we have heard it charged that America is responsible for present world-conditions, because after the war she said: "I'll have nothing to do with you!" America never said that. America refused to merge her nationality into a vague internationalism; but has never repudiated her international duties. She has always met her responsibilities to the world and always will; and all the better by refusing foreign entanglements. She has taken a mighty step in the call of her president for a conference on limitation of armaments in the hope of removing the misunderstandings upon which armaments are based. Remove the causes of future wars, and armaments will disappear. Settle the questions that the President wishes to consider. Otherwise the weight of armaments will only grow heavier upon the shoulders of mankind! We are likely to go farther, if we take the journey step by step. Slavery was not abolished by the Abolitionists. They did something to create public sentiment, but they were willing to wreck the Union. Slavery was abolished by a party that set out to "limit" it. Armaments may at last be abolished in the same way.

So things will go on. Mr. Wells, in his "Outline of History," notes the growth of good will among men from the beginning. We can see to-day how the outrages and brutalities of war have stimulated anew the heart-beats of sympathy. Over every battle-field blazes the Red Cross of mercy; the hand of help reaches across the sea. Some one has said: "Man made the war, but God put the Red Cross nurse into it." Not only shall righteousness triumph; it shall be crowned with the diadem of love. "This world is God's world after all!" That is what I want you see and to believe. There never was a time when that faith was needed more than now, as the processes of rebuilding the world go on.

We ask and ask again, "What does it all mean?" Is there any outcome? Is there any gain to mankind?" I want you to feel that there is such gain, that history confirms it. We have witnessed a breaking up among the nations such as never has occurred since the old Roman Empire went to pieces. That crash seemed, at the time, the end of all things. But out of the chaos came Modern Europe. Chaos never lasts—it is the furnace in which a new order is fashioned. Rarely does any destructive or disintegrating process reach its logical conclusion. It is always met by counteracting forces. There is no Merrimac without its Monitor.

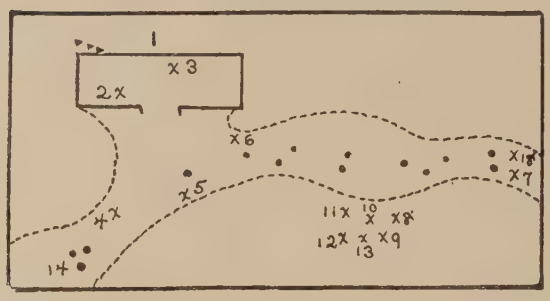
I want you to feel that the background against which our lives are cast, is one of hope and progress. I want you to feel that the principles of our Church are one with the processes of evolution, the laws of society, and the developments of history. Over all is the Universal Fatherhood of God, working through nature up to man; then taking the first crude semblance of man, and through countless centuries reducing the jaw and rounding the dome of the brain, and paralleling the struggle for existence with the struggle for the

existence of others. I want you to see that our principle of "just retribution" is woven into the texture of society and demonstrated in the events of history. I want you to see how righteousness and love are working towards the final harmony with God. Let us work, then, as never before. The Universalist Church is not bankrupt. We are co-operating with the beneficent forces that have shaped the course of events from the beginning until now, and we shall work with them in all the years to come. With this background and with these forces, we shall be able to accept any challenge that the age or the universe may fling before our feet!

The Sand Table

Miss Frank Austin

THE GOOD SAMARITAN



1. Hotel or inn.
2. Hotel (or inn) keeper.
3. Bed.
4. Traveler No. 1.
5. Traveler No. 2.
6. Traveler No. 3.
7. Samaritan.

8-10. Trees.

11-13. Three thieves.

14. Dots on road mean stones. Not necessary.

15-17. Grass and very small trees sparsely distributed over space.

18. Donkey belonging to Samaritan.

HOW many of you have ever taken a ride in the country? Hold up your hands. Why (most) every one of us have. Did you all have a good time in the country? Who can tell about the trip? Now—(calling on one child, by name), you tell us of your trip. Let us all keep very quiet now, so as to listen. (Let several tell quickly of their trips. The idea of getting a child to tell of its own experience in its own way is valuable training toward the time when they shall take part in more serious discussions. As such it should be used whenever possible, though space does not permit the repetition of this method even in all lessons where it is possible.)

Now, that is fine. We have heard of (give number) trips into the country. Now I'll tell you of one of mine. (Teacher tells of some ride or visit to country. Putting yourself as one with the experience of the children is the best way of gaining and keeping their confidence. It is important to use wherever possible.) For to-day (after your own story) we have a story that Jesus told of a man who went into the country and he didn't have a very good time. (Move doll traveler down road.) It is hot and dusty and he has come a long way and he is tired. There isn't much shade along this road. And he gets very warm. He sees some trees ahead (point to trees), and thinks that he will get some rest.

But he doesn't see these three thieves (point to these) hiding behind the trees. They are bad men. Very bad men. We call them thieves because they are planning to steal from any one that comes along the road. You know that God has told us we must not steal, that is, we must not take things that do not belong to us. You see if anybody could take anything that did not belong to him, why somebody would be taking things that belong to us. We wouldn't like that.

So if we wouldn't like to have any one take our things, we must remember that we must never take the things that belong to others. But these men are going to try to do just this thing. Here come the traveler (move doll nearer to trees), and as he gets near, these men rush out on him. (Move thieves out with a rush. Better move these yourself to get right action. Move them rapidly and rush them against traveler doll, knocking him over.) Look at what they are doing. They have knocked this man down. He tries to fight them off and they beat him. Then when he resists no longer, they rob him, taking his clothes. (Undress traveler doll rapidly. Its dress should be arranged to come off easily.) Then they run away. (Rush those thieves off to edge of table and take them off entirely.) Now here is this man in the road. He can't get up. They have beaten him so that he is in great pain. He just lies there moaning. I suppose he is wondering what will happen to him next.

Now they didn't have so many travelers on the road in those days as we have now. You know now there comes an automobile every few minutes. But they didn't have any automobiles then. And all travelers had to go on horses or donkeys, or on foot. And there were not many of them. But here comes one along the same road. (Move traveler No. 2 along road to where the traveler No. 1 lies; let him come close and then turn aside a little.) What do you suppose he is going to do? Why, he thinks this man has been unlucky, but he doesn't see how it is any of his business. He did not rob him. Why should he see to helping him? Anyway, he is in a hurry. So he moves on. (Move traveler No. 2 away down the road to end of it.) Now it was not very kind of this man to act this way. Some day he might be robbed and need help. He wouldn't like it if some one acted that same way toward him, would he?

This poor man is still lying in the road. He can't get up. And he doesn't know what to do. His wounds hurt him so. He is becoming weaker and weaker. Now he has stopped moaning. He is too weak even to cry. And then there comes another traveler, after a long while, along this same road. (Move doll traveler No. 3 along road to where No. 1 is lying and stop him there.) He sees this man in the

road, sees that he has been robbed, but thinks he is dead. He would like to help him. But then he thinks, if I should get him to where other folks could help they might think I was the one that robbed him. And that might make a lot of trouble for me. And I'm in a hurry anyway. So he moves on. (Move traveler No. 3 on along road to end.)

Now, after a long while there comes another traveler on this road. And he sees this man. This traveler is from Samaria, that was another part of the country. And the man who has been robbed was a Jew. Now the Jews and the Samaritans did not like each other, and frequently they would help their own people but a Jew wouldn't help a Samaritan, neither would a Samaritan help a Jew. Now you see Jesus wanted them to love and help each other. That is the reason he tells the story. For this man is a Samaritan who is coming along the road. And the man in the road is a Jew. If he could have looked up and had seen the Samaritan coming, he wouldn't have expected any help from him. But let us see what the Samaritan does. (Move Samaritan doll with his donkey down road and stop by traveler No. 1, lying in road.) Just see. He stops and bends over this poor man in the road. Then he helps him up and gives him something to drink, and helps him up on to his own donkey and takes him along. (Act this out with dolls. The children will follow in imagination where you can not make it real. Tying doll on donkey might be realistic, but probably time will not permit too many details. Tell what is done and they'll see it.)

So very slowly they move along. (Move dolls and donkey to the inn.) Now they are coming to the inn, that is what we call a hotel. And now the hotel-keeper comes out. (Move doll, for keeper, outside hotel.) The Samaritan tells the hotel-keeper how he found this man by the roadside. Together they take the wounded traveler in and put him to bed. (Act this out. The bed should be a little pasteboard box, filled with cotton, or something like that). Then they take care of him through the night. They get him some clothes ready for him to put on when he gets up. And they get him food and drink. And they bind up his wounds. Then they all rest for the night.

The next morning the wounded traveler is still too weak to travel, but the Samaritan has to go on his journey. So he pays the hotel keeper for the man's care and tells him that if it costs him more than he has been paid he will pay him the rest the next time he comes. Now don't you think he was a kind man? Yes, he was. You see he was acting toward this poor man in trouble just the way he would want some one to act toward him if he was in trouble. That is why we call him "The Good Samaritan." And every time you hear anybody speak of the good Samaritan you will know that they mean this kind man of whom Jesus told this story.

Now let me tell you what we call this acting toward another just the way you would like to have them act toward you. We call it the Golden Rule. Jesus gave us that rule. And it means we should always be ready to do for anybody else what we would like to have them do for us. That is to be kind and helpful and loving. We can all be good Samaritans, for we can help somebody a little anyhow every day.

The Papers of John Pererin

VIII The Road

HAVE you ever felt the romance of the Road? The history of civilization is the history of roads. To write the story of a few of the great highways of the world would be to tell the gist of our whole human story; and there is nothing deeper in human nature than the road-making impulse. For the use of a road is to bring people together; and there is no great modern invention which is not in a sense an extension of the road-idea. The railroad is a development of the cartroad; the steamboat has turned the sea into a highroad; and the flying machine has carried the business of roadmaking up into the air. The telegraph and the telephone also are simply elaborations of the road principle; and the automobile has done no more than add to the possibilities and importance of the road. The great achievement of Mr. Henry Ford is not a miracle of standardization but the fact that his car has socialized the Western farmer's life. He has brought them that were afar off near. Even the direction in which a road runs has had important consequences for history. It has been said that the Civil War might never have happened if the main railroads of the country had run north and south instead of east and west; and that may well be true. Some one has said that he did not care who made a nation's laws so long as he made its songs; but a nation's roads are as important as its songs.

For the road is the symbol of unity, the organ of a common life. Even though a railroad be built for purposes of trade or as a mere speculative adventure, it has a spiritual significance far beyond its original intention. For it brings people together and starts all sorts of social ferments. Though we build it to carry merchandise, we can not prevent its carrying ideas. You may establish a telephone system as a business venture; but it is not only profits into your pockets that it carries; it carries thoughts and emotions—the very stuff of life itself. And in the end the thing that matters to a nation is not the mobilization of its commodities, but the mobilization of ideas, thoughts, feelings, hopes, knowledge—the mobilization of its life-stuff. A road may be a useful thing; but we do not understand what a road truly is unless we see it also as a sacramental thing. And because this coming together, this law of unity and fellowship, has been written in our natures by God, every road in the world is in a real sense a highway for our God.

The first road that ever was made was the invisible road by which one soul reached another. And every other road in the world is an extension of that primordial road. These unseen spiritual roads which connect you and me are the most important thing in life.

Friendship is such a road, carrying the most precious merchandise in the world; and it is the duty of every man to build these roads, to multiply and strengthen his social contacts. On a small scale, we all do it, of course; but we do it in a selective way. The roads we commonly make do not reach beyond the neighborhood of our own class, our own clique, our own set; but the time calls for roads that cross these narrow frontiers into the great human regions beyond. There is nothing so disastrous to the democratic ideal as these class-frontiers; and democracy itself will wilt and die unless we overcome them, unless we build broad and generous roads that will extend the commerce of souls throughout the whole community. The social organization which, like ours, has bred a privileged class of gilded parasites on the one hand and on the other a helot class condemned in perpetuity to do the menial work of the rest of us is involved in the danger of wild disruption all the time; and somehow or other we must overcome this evil and deadly classification. If democracy is to live we must learn the art of comradeship, comradeship broad enough and humble enough to embrace the street cleaner and the colored man—not mere sentimental lip-service to the ideal of brotherhood but a comradeship which can be translated into concrete policies of mutual service and co-operation, a comradeship rich in the exchanges of friendship and good-will.

And beside these local roads, there is a great trunk road to be built, which will sweep through the unredeemed tracks of human life and bring them all into a new and undreamed-of unity, into a single order of life and freedom, wide as mankind itself. If Isaiah were alive to-day, he would preach to us the great sermon he once preached in Babylon: "Prepare ye the way of the Lord; make straight in the desert a highway for our God." For that truly is the way of the Lord that will build the families of men into a single family of God. Every hill must be laid low, and every valley filled up, that the road may be straight—the hills of economic rivalry and the valleys of prejudice, the hills of perverse national ambitions, the valleys of ignorance and contempt, those frontiers of sentiment that have been more divisive than the frontiers of geography, all these must go, that the road may be free and unencumbered for all the traffic of the world. And the name of this road is Reciprocity—reciprocity in trade, reciprocity in ideas, reciprocity in culture, reciprocity in morals and in spiritual inspiration. The great task of the future is that of building this great Reciprocity trunk-road, that will circulate the life of the whole world in free unhampered commerce. This was William Blake's dream a century ago:

> In my exchanges every land
> Shall walk, and mine in every land;
> Mutual shall build Jerusalem
> Both heart in heart and hand in hand.

Father of Men, fill us with the passion of Fellowship, teach us beyond forgetting that we are members one of another, children of the same Father, brothers of one blood. And Thou who hast purposed to gather together all things in one in Christ, call us into the fellowship of Thy purpose, and fit us to share with Thee the travail that makes Thy Kingdom come. Amen.

THE PARABLES OF SAFED THE SAGE

The Parable of the Switch Engine

I SOMETIMES travel, and I spend many nights subject to the tender mercies such as they be of the Pullman Company. And I sometimes wake in the night when the train hath reached a junction. And it happeneth often that a Switch Engine cometh up behind, and catcheth hold of two or three cars, and runneth away with them as though it were an Automobile Bandit. And it puffeth and it snorteth and it goeth fast, but it goeth not far. For presently it runneth upon a side-track and leaveth a sleeper. And then it runneth upon a side-track and picketh up a sleeper. And sometimes it cutteth out a Chair-car, or taketh on a Diner. And these operations doth it perform with Commendable Industry, and no Undue Modesty.

For it saith as it snorteth about:

It is up to me to make up this train in Twenty Minutes, and behold it ran in five minutes late, and the old man will be red in the face if he pull not out on time; therefore I must get busy, and cut out two cars and set in three, and what happeneth unto the train after that belongeth not unto me, and I should worry.

Now this process fooleth the inexperienced Traveler. For he heareth the snorting, and feeleth the rapid motion, and he saith, Behold, now are we Going Some. And just then his car bumpeth up against the Cedar Rapids sleeper, and driveth sleep from his eyes and slumber from his eyelids. But this process fooleth me not. When the train stoppeth in the night, and we start up suddenly and with Rapid Motion, and with much snorting of the Engine, then know I that we are running down into the Yards with two or three cars, to pick up a sleeper from Oshkosh, or to leave one for Oconomowoc. And I prepare for the Bump.

Now there be good men who come to me to Promote good causes. And there be some who hook onto every new movement that pulleth into the Union Depot, and haul it up and down the main line and the adjacent sidings, and with much puffing announce the near arrival of the Millenium. And these be Useful Men. I know not how without them we should make up our trains of organization and achievement. But I am not wholly fooled by the whoop and hurrah, neither do I altogether deceive myself with the initial Speed of these divers and sundry enterprises. I know that as yet we are not out of the Yards, and that when we really get going, and to pulling freight, it will be with a more solemn and sedate evidence of progress than is advertised when we are only picking up the sleeper from Kalamazoo.

For the Switch Engine, though it be a worthy and industrious and commendable Factor in Human Progress, is not that which furnisheth the sustained Power for the Long Grade and the Steady Pull.

Wherefore when a good cause is starting, I applaud the speed with which we get under way, and I rejoice in the Bump of the Terre Haute accession and the jolt of the arrival of the contingent from Kokomo, but I wait for the steadier and slower pull that doth certify that we are out on the Main Line, and actually moving toward our Destination.

THE SUNDAY SCHOOL LESSON

James W. Vallentyne

NOVEMBER 27. PAUL'S VOYAGE AND SHIPWRECK

Paul at Sea

The journey to Rome kindled many emotions in this much-traveled preacher. Rome suggested much. He was going as a prisoner. He was going as a preacher. He was going to stand at the bar of Nero.

Nero was becoming. He was not yet what he later became. Paul did not dread Nero as Christians later dreaded his very name.

Paul was an experienced traveler and knew the sea. His custodian was kind to him. He was not the only prisoner on board. Prisoners taking ship to Rome was no novel event.

The ships of that day were no small craft in the hands of unskilled seamen. The Alexandrian ship that was wrecked in the storm was possibly nearly 200 feet in length. At least Lucian, a century later, describes such a ship as 180 feet long, about a quarter of that in width, and 44 feet in depth from deck to keel.

Of course these were merchant ships and not passenger boats as we might picture them to be and yet there were 276 people on Paul's boat. These ships conformed to no time schedule but did confine themselves largely to the trade routes of that period.

The Romans did not love either the sea or trade. They thought neither was a very high class occupation. Neither fitted into the ruling passion of the Romans though both were essential to their life.

The Greeks were the seamen and traders. They were among those described by the Psalmist as they "that go down to the sea in ships, that do business in great waters."

The Romans built roads for armies and carried on military campaigns.

The sea were as yet uncharted. Mariners had no compass. Ships had no engines. The skies were the mariner's chart and compass and the winds were his power. The storms drove the helpless ships and clouded the celestial chart.

Paul warned his captain that it was the season of the equinox and advised wintering in the harbor of Fair Havens, but the weather encouraged the crew to try for Phoenix. Shipwreck and total loss of cargo followed and they wintered on the island of Malta. The port at which they landed is called St. Paul's Bay.

Confidence versus Fear

It was not Paul's judgment that this voyage should be undertaken but the decision was not in his hands. Almost immediately the storm was upon them.

For fourteen days they were driven helpessly. For fourteen days they were in terror. No member of the party ate food during those days. The sailors were in despair and attempted to abandon the ship and leave the boat to ruin and the passengers to death.

'Twas then Paul took command. He prevented the desertion of the sailors. The cowardly escape of the seamen would have badly crippled Paul's leadership. The skilled sailors must stay both for that critical time when something might really be done and for the psychological effect upon the party.

Then Paul ordered every one to eat food and he set the example. The moral effect of food is very substantial. The outlook is materially changed for a hungry man when he is fed.

The ship's chances would be improved if the cargo were reduced but far more important than this, the courage of every man would be reinforced if something were being done. Doing *anything* is vastly better than doing *nothing*.

One of the very most important values in this story is the demonstration of the nature and worth of leadership and of the qualifications of the leader.

The mind that leads must be established in information. It must be accustomed to the mastery of situations of some kind. It must tend toward confidence in the triumph of the best.

Fear is the forerunner of ruin. Confidence takes command and brings folks to shore. How can a man profess to believe in God unless he *believes* in Him?

Paul saved this party because he had these qualifications of leadership. Education should concentrate upon the development of these in us all. Our religion should constantly foster them.

Prisoners

The prisoner is a man. He is as other men. If he is not as other men, then he has labored under a handicap and ought to be treated as a handicapped man.

Men become prisoners on various counts. Some because they have seriously wronged someone. Others because they have violated a rule made by those who make rules. Still others because they have offended the convictions or prejudices of their day. All prisoners are not wrong-doers and all wrong-doers are not prisoners.

Paul's guard treated him well, pagan though that guard was. The soldiers when they feared that the prisoners might escape planned to kill them and would have done so had not the centurion interposed.

Ought not all Christians to be as good as good pagans? It is not only a cruel thing to be severe with those who have no defense but it is a very cheap and cowardly thing. The man that is cruel always thereby confesses his own weakness and cowardice. He is incapable either by reason of weakness or by reason of ignorance. If he were passive the world might not know of his lack. By cruelty he announces it to all. The teacher, the military office, the jailer and all others in command who can not control without violence is utterly incapable of his position.

Men in authority in a Christian government ought to be morally strong and mentally educated to such a degree that they could perform their duties without being unfair to the personality under their charge. A Christian state ought to be strong enough and educated enough to manage its delinquents without the use of violence.

Let Christian citizens take to heart their responsibility for the election of men who are not only professedly Christian but who are so developed mentally and morally as to reach the *measure* of the Christian citizen.

It Might Have Been

After Paul's sermon Agrippa said to Festus: "This man might have been set at liberty if he had not appealed unto Caesar."

"Of all sad words of tongue or pen
The saddest are these: It might have been."

If Paul was innocent why was he not released? Is the right not right? What would have come to the Christian Church if Paul had been given another quarter century of leadership? The right grows in satisfaction and in compensation. The wrong is always complicated and the complication grows with the days.

What might have been is now beyond recall. What may be ought to be translated into what is.

* * *

BETTER WORLDLINESS

The true antidote for worldliness is not unworldliness alone, but better-worldliness. Worldliness says, Indulge as you will in drink; unworldliness says, Be a teetotaler; better-worldliness says, The whole accursed liquor traffic can be stopped. Worldliness says, Play politics according to the current rules of the game; unworldliness says, Eschew politics altogether; better-worldliness says, The State can be as Christian as a man and Christian men must make it so. Worldliness says, Business is a selfish conflict for revenue only; unworldliness says, Seek not to be rich; better-worldliness says, Business is an indispensable service to mankind, and if it be organized and fairly run for man's sake and not for money only, it can be made as Christian as a church. Worldliness says, When war comes, fight; unworldliness says, No Christian must ever fight at all; better worldliness says, International anarchy is a relic of barbarism and if Christian folk will seriously set themselves to organize the good will of the world, it can be stopped. In a word, worldliness says, Let the world be; unworldliness says, Come out from the world; better-worldliness says, In God's name, save the world!—*Harry Emerson Fosdick.*

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

THE LEADEN EYED

Let not young souls be smothered out before
They do quaint deeds and fully flaunt their pride.
It is the world's one crime its babes grow dull,
Its poor are ox-like, limp and leaden-eyed.
Not that they starve, but starve so dreamlessly,
Not that they sow, but that they seldom reap,
Not that they serve, but have no gods to serve,
Not that they die, but that they die like sheep.

Vachel Lindsay.

LEARNING HOW

NOVEMBER was drawing to its close, and Trinette was wondering whether this Thanksgiving Day would find her feeling more Thank-you (as she called it) than last year, when she had been but six and a half years.

"But, mother, I don't feel Thank-you at all, really and truly I don't," she had declared, and had repeated the statement over and again until all the family—all, that is, but mother—had grown tired of it.

"What! not for all that turkey and pumpkin-pie," Uncle Dick had marveled.

"She's a most dreadfully spoiled child," had been stern Aunt Sophia's verdict.

"What a very queer child!" Cousin Natalie had sighed.

"Queer, did you say, Natalie?" father had cried with a laugh. "She's a dear."

But mother had drawn her little daugher to her lap and had murmured, "She'll know better and feel as thankful as anybody next year when she's seven."

Now it had become "next year" and Trinette knew less than ever about the real Thanksgiving.

On Monday afternoon, while Trinette was playing paper-dolls by the window, Uncle Dick and Cousin Natalie were taking tea with mother.

"Really, Millicent (that was mother), you and Frank (and that was father) make me weary? To think of declining an invitation like this one just because you can not take Trinette!"

"And she doesn't believe in Thanksgiving, anyway," laughed Uncle Dick, "do you, Trinette? I'll wager she doesn't know a bit more about that Thank-you feeling this year than last year, do you, Trinette?" Above the giggling that followed Trinette's sober "No, sir," father was heard to disclaim any intention of leaving his small daughter to a solitary holiday.

"No, indeed!" he continued. "Millicent and I will drop her at mother's on our way to Lenox."

This was why, on that Wednesday evening, after helping grandma clear away supper and wipe dishes, Trinette, while being made ready for bed upstairs, was telling grandma all about it.

"You don't say!" exclaimed grandma, deeply interested. "They couldn't teach you how to feel Thank-you in kindergarten?" Trinette shook her head.

"Nor in Sunday school? I declare!" cried grandma, with a wondering shake of her head. "Well, then, you'll just have to go about with me to-morrow and take a few lessons from us farm-folk."

She heard Trinette say her "Now I lay me," and tucked her snugly in.

All grandma's pets had their breakfasts before grandma herself sat down to hers, and it was while fetching milk for the kitten and water for the bird and window-plants that Trinette had her first lesson.

"Now watch Muffins," suggested grandma, when that small pussy, after a hearty meal, first washing both front paws and then his pink nose, rolled himself into a furry ball and loudly purred his satisfaction. "That's the way Muffins shows his Thank-yous."

"Look at Twitters," said grandma, with a smile, when the elderly canary-bird, after a dozen dips into feed and water mugs, fluttered to his perch and trilled and tremoloed in shrill delight. "That's this way of showing it. And here's my bonny cyclamen," grandma concluded, carefully watering her favorite plant. "Just stick your small nose right in here among the pink and white blossoms and take a long, long sniff. Smells good, doesn't it? Well, that's the way my posies breathe their Thank-yous."

After breakfast, in jacket and tam, Trinette went with grandma to see the chickens.

"Each one," explained grandma, "after drinking puts back its head and looks up at the sky. That's my hens' Thank-you."

In the barn Dan and Dobbin turned away from their overflowing manger to look at grandma and give her a happy whinny by way of showing how they felt.

"All of them," declared grandma, quite seriously, "feel, show, and say, each in his own peculiar way, that they know how to feel Thank-you."

All morning long Trinette helped manfully, fetching and carrying for grandma and saving that busy woman "some seventy thousand steps," as she called it. The company consisted of four very elderly ladies from the Town Home, who greatly appreciated grandma's turkey and "go-witherums," and waxed enthusiastic over the luscious pumpkin-pies. After dinner the six celebrators gathered before the open fire, while Trinette, at grandma's urgent request, spoke some kindergarten "pieces." Then, in the early twilight, the little girl sat on her own particular hassock at grandma's knee while the five old ladies told of former 'way-back Thanksgiving days.

Somehow, whatever the beginning and the end of each story, and whatever lay in between, the sum and substance of each old-wife's tale was one, big, cordial, really truly Thank-you, until Trinette felt this same warm Thanksgiving spirit herself.

Suddenly there were steps and a knock at the front door, and when grandma opened, there—just fancy!—stood father and mother.

"Come in, dearies," said grandma. "Come in. I am glad you've come to help us keep Thanksgiving!"

But Trinette hurled herself upon her parents. "Oh, mother, mother!" she cried. "I've learned how to feel Thank-you, mother, from everything on grandma's farm!"—*Kate Hudson, in Christian Register.*

Young People's Christian Union

DIRECTOR'S DATES

Nov. 18-20, Alabama Convention, Birmingham.

Nov. 25-26, New York Y. P. C. U. Convention, Oneonta.

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THE CRIME WAVE

Yesterday evening, according to newspaper notices, the pastor of the East Hill Baptist Church in Pensacola preached a sermon on the question, "Is the Universalist and Adventist Teaching regarding Hell responsible for the Present Crime Wave?" I do not know whether the verdict was guilty or not guilty, but I can guess. Nor do I know just how or why the Universalist and Adventist teaching is taken as a singular rather than a plural thing. I thought there was a difference. And some people say that almost every one is a Universalist now!

Note that this did not take place in new "backwoods" community where there is little popular education; Pensacola was a thriving town before New York or Boston was thought of. It is a small city, but the largest within a radius of a hundred miles. And East Hill is probably the most desirable residential section of the city where many of its most cultured people live.

We are advertised by our loving friends —and enemies. If we are wise we will take advantage of this invaluable free advertising and send our message and our messengers here into the Southland in rapidly increasing numbers.

The opportunity which offered itself to us twenty or thirty years ago in the growing cities of the great Northwest, and which we were not wise enough to grasp, offers itself to us again in the rapidly growing cities of the great Southeast and South, from Kentucky to Florida and from North Carolina to Texas. What are we going to do about it!

* *

Beneath the Pine and Palm

No state in the Union is being developed more rapidly than Florida. It is twelve years and a half since I moved away from DeFuniak Springs, and the transformation that has taken place in that time is marvelous. The whole geography of the state has changed. Great modern cities are building upon the peninsula, moving the state's center of gravity southward. You can feel the pull toward that new Wonderland that holds the oldest settlement of white men in the United States.

In western Florida, that section of the state which common sense would make a part of Alabama, the transformation is just as great. Here are no great cities, but the smaller ones have increased fifty per cent in population in a decade and out in the country the words to describe the change are those of the prophet-rhapsodist, "The desert shall rejoice and blossom as the rose." It used to be a waste of cut-over timber lands, but now hard roads have replaced the sandy tracks that ran through the underbrush; fine modern farms and "farmettes" are springing up, and the fruit increases many hundred fold. A friend of mine has three pecan trees in the back yard and last year, when the bottom dropped out of most agricultural prices, the yield of those three trees brought $150. The raising of blueberries is a recently introduced industry, and it is a literal fact that one must stand on tip toe to pick the berries from the top of the bushes.

Now all this is related because it is the economic background of an intellectual and religious advan The young people of Florida are going to college, although their fathers and mothers had no chance even for a high school education except in the case of the fortunate few who lived in the larger towns. And if, as some one has said, "Every college in the land is really a Universalist and Unitarian pulpit," it will not be long before the economic and intellectual advance produces an imperative demand for liberal religion, which we can supply if we will. If we fail, the Kingdom will be taken from us and given to those more worthy.

Back Home

DeFuniak Springs, where the Florida Convention closed its sessions last night, is back home to me. Thirteen years ago, when I was pastor there, it would have been unpardonable for any one to call me anything but "Mr. Manning," but now every one calls me "Stanley," and it feels good. I know just how the prodigal son felt, not when he first returned home, but on the morning after the great feast.

Most of the young people whom I knew have married and some have moved away to other growing towns and cities of the Land of Flowers. Yesterday morning I christened the baby daughter of the one we used to call "Baby Daughter," although she was not many years younger than I.

And one has moved away to that other Land of Flowers, from which she does not return. But after all, that is not a long way off, for I know that Heaven is not far from DeFuniak Springs.

Stanley Manning,
Director of Young People's Work.
On train in Florida, Nov. 7.

For the Quiet Hour

Example is about the only way that we can teach people. So when we can prove something in action we may know that it is practical. It is so easy to find fault in the other, whereas if we try to practise what Jesus told us: "Condemn not," wonderful principles of life will be unfolded.

Marcel Krauss.

It is natural to dwell on the vivid events and experiences of the past but it is a very doubtful practise. It is generally the sign that freshness has gone out of the heart and that the mind has ceased to be creative. Never was a finer rule of conduct registered than that by St. Paul when he said, "Forgetting the things which are behind. . . . . I press on." Let old mistakes, angers, disappointments, failures or successes be thrown aside. Their memory only burdens and shackles. Even a bird never builds in its last year's nest. The forward looking positive life alone counts.

Christian Evangelist.

God's judgments are the expressions of His thoughts, and these thoughts are thoughts of good and not of evil.

Alexander Maclaren.

When you watch religion at work, you find a morality; when you converse with religion in its thoughtful moods, you find a theology; but whenever you get to the heart of religion, you find a song.

Percy C. Ainsworth.

Let not the blessings we receive daily from God make us not to value or praise him because they be common.

Izaak Walton.

Not in the silence only,
Nor in the solitude,
Let my thoughts rise to Thee in praise,
My God, so great, so good.

But mid the din and noise
Of city conflict rude;
In crowded street where daily pours
The hurrying multitude.

Not on the Sabbath only,
In the dear house of prayer,
Where earthly din can not intrude,
And only God is there;

But all week long, in spite
Of care and vanity;
That thus, even in the crowd, I may
Be still alone with Thee.

Horatius Bonar.

I have been thinking lately of the Lord's loving-kindness in giving us so much wayside enjoyment and so much present reward in all our work for him. . . . For over and above the great gifts . . . what numbers of bits and drops of pleasure and delight one gets, which simply would not exist for us if we were not his children.

F. H. Havergal.

Those are great days for us when some word of truth comes with awakening power; comes as a kindly light, as a heavenly call, as a loving touch.

Charles G. Ames.

But remember, I pray you, this is a very ill-chosen time to live at a distance from God.

Thomas Boston.

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 185 West Ninth Ave., Columbus, Ohio

CLARA BARTON

(An impersonation: A young girl in costume of Clara Barton's day.)

Are you not glad that you are a Universalist? I never cease to rejoice in my faith of hope and joy and trust in God's loving Fatherhood; because I have always been timid, and the things I remember best about my life are times that I have been afraid. If I had had to fear God and the possibility of everlasting punishment as poor little John Murray did when he was a child, I do not know how I could have borne it.

Some one has asked me to tell you the first thing that I can remember, then the next, and the next, and so on. I will begin with my very earliest recollection.

I must have been nearly two and a half years old, for I was born on Christmas day, and now the lilacs were in bloom. It was a newly built country house, where I first saw the light, and being the youngest by many years of a family of two brothers and two sisters, I had no child companions, but was left much to my own entertainment.

This day I remember playing in the grass-green dooryyard, and on the broad hand-hewn doorstep, with the lilac bushes on either side. Suddenly my cries of anguish brought the family to the door in alarm.

"Baby los' 'im, pitty bird," I wailed. "Baby los' 'im—baby mos' caught 'im, pitty bird—baby mos' caught 'im."

"Where did it go, Baby?" mother asked, noticing that I was searching among the grass beside the doorstep.

Sobbing, I pointed to a small round hole under the great slab. My mother's scream of terror I shall never forget. Her baby had almost caught a snake.

The next thing I remember was about a year and a half later. My family had gone to the funeral of some beloved relative, and I had been left in the care of my sixteen-year-old brother, David. I can picture the large family sitting-room, with its four open windows, which room I was not to leave, while my guardian was to remain near me. Some outside duty called him from the house and I was left by myself. A sudden thunder shower came up; great clouds rolled up in the east, and lightning darted among them like blazing fires. The thunder seemed to be their voice, and to my childish fancy they seemed a great flock of furious rams, like the huge one on our farm of which I was cruelly afraid. As usual I screamed aloud in my terror, and my poor brother, conscious stricken that he had left me, rushed in breathless, to find me on the floor in hysterics. I do not remember the rest, but I suppose my brother's presence comforted me.

My next memories have to do with my education. My two sisters were teachers and my book-learning naturally became their first care. Indeed I can not remember the time when I could not read. My older brother, Stephan, was a noted mathematician, and he taught me how to figure. So delighted was I with multiplication, division, subtraction, and fractions, that no toy equaled my little slate.

My brother David had one passion in life, horses. He was the wonder-rider of our neighborhood. It was the delight of his heart to take me, a little girl of five, to the field, seize a couple of beautiful colts, broken only to halter and bit, and gathering the bridles firmly in hand, throw me upon the back of one while he sprang upon the back of another, and catching me by one foot bade me cling close to the flying mane. Then off we would gallop over field and fen, in and out among the other colts in wild glee like ourselves. This was my riding school, to my mind the best in the world.

Other memories crowd upon me, one of riding through snow-drifts to the winter term at school, a mile away, seated on the strong shoulders of my big brother Stephan. I was the baby of the school of course, but, thanks to my sisters' patient efforts, by no means at the foot of the class, as I was able to begin with words of three syllables.

Days of summer joy I remember, of riding the mill-stream on sawn-logs, as much as boy a my brother guide; a wonderful wicked adventure on winter ice, which resulted in a surgical dressing and my foot held up in a chair for three weeks, while I read and adored "Arabian Nights" from beginning to end.

Now, I must stop remembering and say good-by; but I can not go without hinting at a vision that haunts my dreams, and seems to be part of my very life—a vision of war and battle-fields, of wounded soldiers in blue and grey, and of myself, even I, timid and afraid, binding wounds, and administering spirits, praying and reading with dying men—then faint, distant visions of other men in brown, and long lines of white-robed women with crimson crosses on caps and sleeves. I know not what the vision may mean, but it seems to catch my soul and bear it upward to the throne of grace, on the wings of love and joy and service, as I hear the Master's voice say: "If any man would come after me let him deny self, and take up his cross and *follow me*."

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 359 Boylston Street, Boston. Mass.

SOMETHING NEW—PLEASE HELP!

Calls are coming for us to supply schools with suggestions for socials and parties. Heretofore we have not been able to do this. Now we are appealing to you,—yes, all of you. If you have had a successful affair at your church, please write us in detail so that a copy may be kept in our new file for "Socials." This is an opportunity to help us to help others.

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A MOST UNIQUE AFFAIR

There has come to the office a fine, detailed description of a most unusual Hallowe'en Party which was successfully carried out in Muncie, Indiana, at St. John's Church. The title, "A Flash-Light Party," was very attractive and the plan is worth passing on. The producers have furnished us with a copy which is available if other schools care to obtain it.

* *

NINETY-EIGHT NEW SCHOOLS

Ninety-eight new schools have now been organized since the birth of the General Sunday School Association.

Birmingham, Ala., and Sunburst, N. C., are the two latest on the list. When all the possibilities with which we are corresponding have materialized, we shall be far over the hundred mark.

THE DEMOCRACY CLASS

The Young People's Democracy Class at the Church of Our Father in Detroit is a fine object lesson for those who desire to study Applied Christianity. It is led in turn by its members, none of whom decline to share the responsibility. After the introductory address there is free discussion. The subjects are widely varied but all have vital relation to the development of democratic ideals. This class has been directed by Mrs. James J. Grady, who may be addressed at the Church of Our Father, and who will be glad to answer questions regarding her work.

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INSTALLATION SERVICES

Schools desiring to borrow installation services for January use should order now. This is partly because we are about to move.

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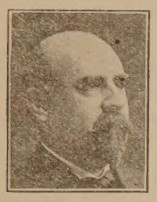
ARMENIAN MATERIAL SHIPPED

Earlier than in any previous year, the literature for the Christmas offering was mailed on Saturday, Nov. 12. For each school there was a poster, a map, a program for the superintendent, a supply of stories for the younger scholars, and others for the older scholars, and collection envelopes for everybody. If any school has failed to receive this material, it should telegraph (at our expense) without delay.

Among Our Churches

New York City Letter



Divine Paternity. Dr. Newton observed Armistice Day in an inspiring way. Thursday evening, Nov. 10, he preached at the Broadway Tabernacle to our Congregational friends, and on Nov. 11 in the Cathedral at Baltimore to the united Protestants of the city. On the evening of the same day he preached the Armistice Day sermon at Morristown, N. J. and Sunday morning, Nov. 6, the sermon in the Divine Paternity was upon "Gold Lace and Gray Facts"—a stirring picture of the hate and hurt of war. The Vespers the coming winter will treat upon the Religious Interpretation of Great Literature. The Sunday school has been changed into a Children's Church, meeting the same hour as the morning service, with Mr. Wilson, a student at Union Seminary, as teacher and preacher. The Ta Kala Society gave a Musical Tea, Nov. 16, for the benefit of the Baby and Child Welfare Clinic of the Mission. * * **Washington Heights.**—Mr. Harris reports new people entering into the work of the new parish, with enthusiasm. The parish has started earnestly in community work. About two dozen writers of music, fiction and drama will carry on the literary side of the enterprise. Mr. Harris has commenced a series of public lectures on literature, the first subject: "Browning, and His Inspirational and Educational Value to Young Writers." The leading paper of upper Manhattan is publishing regularly interviews with Mr. Harris upon such subjects as "Divorce," "Children's Needs," "International Peace," "Pulpit and Politics," "Church and Labor," and "Race Differences." The Society is raising the last of its portion of money for the new church edifice. Early in 1922 it is hoped to have the plant ready for dedication. * * **Arthur Nash.**—The Clerical Conference of the New York Federation of Churches, Nov. 7 welcomed to Calvary Church, Mr. Nash who spoke on the "Golden Rule in Business." At the end of an hour, Mr. Nash announced that the time allotted him was "up," but the eager cry of the ministers was, "Take the whole forenoon." And for two hours the Apostle of the Golden Rule spoke with power, commanding the intellects and winning the hearts of his auditors. It was a spiritual baptism, a mighty inspiration of religion. And withal it was so simple and genuine—the Golden Rule in action. * * **Chapin Home.**—Anniversary Day Oct. 22, was magnificent in its success. Saturday seems to be a winning day for the Home. A great throng filled the social rooms, and three times were the tables in the dining room prepared for the diners. The treasurer was happy to add about $2,000 to the resources of the Home. A program fitting to the observance of the Day was given in the Chapel. Mrs. Bunzl presided, and Miss Parkhurst and Miss Indermaur of the Divine Paternity Quartette furnished the music. Mrs. Ruel S. Darling, Wm. B. Thom, Judge Burt J. Humphreys and Dr. Newton were the speakers. * * **Metropolitan Y. P. C. U.**—The Convention Rally was held at all Soul's, Oct. 20. Mr. William Crawford and Miss Ethel M. Greeman gave vivid word pictures of the Chicago Convention and proved themselves efficient delegates in creating enthusiasm and devotion in their fellow Unioners. It was the best rally of years. * * **Good Tidings.**—The Rev. Burte B. Gibbs of Plymouth, Mass., has accepted a call to this parish, commencing the pastorate, Dec. 1. Mr. Gibbs comes with enthusiasm, eager for service, desirous of making the coming years the most fruitful of his ministry. Mr. Gibbs will receive a hearty welcome from the Universalists of New York City, and in his own church will have the co-operation of a loyal and devoted people. The Village Fair netted $700. Congratulations. * * **All Soul's.**—"Nothing but the Truth," is to be produced in the Cortelyon Club, Dec. 1. It is planned to sell 1400 tickets. This entertainment is to take the place of a Fair. The Sunday school has added more than fifty new members this fall. The Aerial Contest, the busy-ness of Superintendent Metcalf and Miss Freeman and the active co-operation of teachers have produced the increase. Evening sevices will be resumed Nov. 20, when Dr. Bartlett lectures upon "The Lure of the Carribean." In the November issue of the *Homiletic Magazine* Dr. Bartlett has a sermon upon Thanksgiving. * * **Metropolitan Alliance.**—At the meeting, Nov. 10, in All Soul's Church, Mr. Edward J. MacNamara spoke on "The American Child, Educationally and Industrially Considered." The attendance was large. * * **Our Father.**—For years this Church has received the offering for Foreign Missions the first Sunday in November. If there is a better day than All Soul's Sunday to give gifts in the venture of Universal Brotherhood, we know it not. The pastor gave an Armistice Day lecture, Thursday evening, Nov. 10, at the Central Y. M. C. A. The Woman's Alliance is hustling for the annual fair, Nov. 30.

Thomas Edward Potterton.

Church News and Interests

DENOMINATIONAL CALENDAR

Nov. 25-27. New York Y. P. C. U. Convention, Oneonta, N. Y.

Dec. 8. Public Meeting of the W. U. M. S. of Massachusetts at Grove Hall.

Conventions and other organizations desiring to be listed in this Calendar should send dates of special events to Rev. Roger F. Etz, Secretary, 359 Boylston St., Boston, Mass.

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CHURCH MEMBERS REPORTED IN 1921

Before reported	4,611
Oakland, Cal.	25
Mt. Pleasant, Iowa	3
Portland, Me., (Congress Square)	2
Nashua, N. H.	2
Mt. Gilead, Ohio	2
Total	4,645

CHRISTENINGS

Before reported, 1,118. Mt. Pleasant, Iowa, 4. Total, 1, 122.

Colorado

Denver.—Rev. W. H. Skeels pastor. The Charity Committee has recently appropriated ten pairs of shoes, eleven pairs of stockings, one bed quilt, one pair of blankets and forty garments for the use of the needy in the vicinity of Garfield School. Miss Doble, who is the principal of this school, has charge of this relief work. Mr. Skeels attended the installation of Dr. Dunlavy as president of the Illif School of Theology, representing officially the Crane Theological School at Tufts College, Mass. The minister's study has recently been redecorated and newly painted.

Massachusetts

Salem.—Rev. U. S. Milburn, pastor. The church sent its pastor to the Detroit Convention, and three laymen conducted the services the Sunday of his absence. They spoke of the work and the place of the church in society. Eight years of the present pastorate has just been completed, during which time Mr. Mlburn has received 154 members into the church, officiated at 349 funerals, and married 116 couples.

Michigan

Lansing.—Rev. G. H. Ashworth, pastor. We recently lost by death two of our charter members, James H. Fish and Mrs. William Stearns Holmes. Both were people of finest type, and devoted to their ideals. Mrs. Holmes died after a lingering illness during which she expressed a remarkable degree of patience and submission. Mr. Fish died suddenly of heart trouble. At the time of his death he was treasurer of the church.

Ohio

Farmers' Station.—The every Sunday service is making a decided effect on the community. The Missionary Alliance

Conference of the Southwest District was held here Nov. 3.

Blanchester.—Rev. W. R. Rowland, pastor. The church is active. Large audiences were present when the minister preached on two recent Sunday evenings on the subjects "What Shall I Do to Be Saved?" and the "Hereafter." The church is leading the work in local hospital matters and Red Cross work. The minister is campaigning in the interests of the ex-service men's compensations.

Palestine.—After remodeling the church, the people have finished the long walk to the main street from the church. Two delegates went to the state Convention, and to the National Y. P. C. U. Convention.

Cuba.—The church held the first of a series of meetings, under the auspices of the American Legion, for the advancement of the cause of state compensation for ex-service men. The Post Chaplain is pastor of the church, and he read the devotional service of the Legion, and Lieutenant-Governor Clarence J. Brown addressed the meeting.

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THE LARGER WORK

Perhaps "The Larger Work" recently talked of in Georgia refers to the generous spirit of our Columbus church; I had the pleasure of ministering to this newly organized band on Armistice Sunday, Nov. 6. I read to them a letter from Mr. Etz. the resolution adopted by the General Convention, Oct. 21, and the "Armistice Sunday Proclamation." It sent a thrill of joy through their souls to think of being a part of a great church so gloriously committed to the task of erecting a "National Convention Church" for the purpose mentioned in this proclamation. Every one present wished to help; a collection was taken securing five dollars which is being mailed to Mr. Etz. Our little band at Columbus are laboring under difficlties, having to rent a hall in which to worship; but they are looking forward to a brighter day, and are dreaming of a Universalist church building in the beautiful city of Columbus.

A. G. Strain.

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Notices

DRAMATIC INSTITUTE FOR CHURCH WORKERS

At the Dramatic Institute for Church Workers, to be held under the auspices of the Community Service of Boston in Union Hall, 48 Boylston St., Monday, Wednesday and Friday evenings, Nov. 7 to Dec. 12, Mrs. Margaret S. Jamison of the University Extension Division of Massachusetts will give a course in Story-Telling and Story-Playing; Mrs. Eleanor Wood Whitman, lecturer on Biblical Literature at Wellesley College and author of "The Drama of Isaiah," will give five lectures on "How to Make the Scriptures Live by Means of the Drama;" and Miss Lois Bailey, of the Department of Fine Arts in Religion, Boston University, who has recently returned from a trip to the Near East, will give two lectures on "Customs, Costumes and Properties of the Holy Land."

Any one desiring further information about the Institute may communicate with Miss Joy Higgins, Dramatic Director, Community Service, 10 Park Square, Boston.

NEW YORK Y. P. C. U. CONVENTION
Official Call

The State Convention of the Young People's Christian Union of New York will be held in the Universalist Church, Oneonta, New York, beginning at 5.30 p. m., Friday, Nov. 25.

This meeting is for the purpose of receiving reports and for the election of officers for the ensuing year, and for the transaction of any other business that may legally be done.

Ethel M. Freeman, State Secretary.

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POST OFFICE MISSION AND CHEERFUL LETTER DEPARTMENTS: A CONFERENCE

A Conference of Post Office Mission and Cheerful Letter workers will be held at the Universalist Publishing House, 359 Boylston St., Boston, on Tuesday, Dec. 13. All chairmen and members of committees in these departments are cordially invited to attend.

The morning session at 10 o'clock will be devoted to the interests of the Post Office Mission.

The afternoon session at 2 o'clock will be devoted to the consideration of the "Cheerful Letter."

The meetings will be informal, affording opportunity for asking questions and discussing methods.

Circles having no Post Office Mission or Cheerful Letter chairmen are asked to send representatives, who will take back a report of the Conference.

Come and get acquainted with one another, and with the work.

Carol T. Restall, Chairman.

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CONCERNING JAPAN

Please read again the Japan issue of the *Leader* of Oct. 29, noting the increase of 91 per cent in receipts from our churches. We are now taking our principle of Universal Brotherhood seriously and our vision of a Universe Religion is something more than talk. Whip the Japanese by *love*. We have had enough of war and rumors of war with Japan. The missionary program of your Church is an investment in international friendship, showing our best.

We are making progress in Japan. We have a new church edifice in Shizuoka and a real home for our representatives in Tokyo. These American Universalists who obeyed Christ's missionary commandment have a program that will require $20,000. The least we can do is to give them this money.

By the vote of the Detroit Convention, this amount is to be divided among all of our churches, so that every parish budget will include a definite sum for the work in Japan. We will be able soon to announce the minimum sum we hope every church will raise.

According to our denominational calendar, the last Sunday of November is designated "Japan Sunday." It occurs this year on Nov. 27. We urge all churches to observe this date, if it is possible. There is value in all using the same date. However, if local conditions do not permit, we urge you to select a definite date and work to create interest in a generous support of your over-sea's representatives. Only generous Japan offerings harmonize with the Universalist spirit.

Definite Suggestions

We will furnish a supply of Offering Envelopes for your use.

Send these envelopes to your people by mail, a few days before your Japan Sunday. Enclose your own letter of appeal for generosity.

If your offering is small, have another Japan Sunday and offering.

Better still, use the Duplex Envelopes which provide for weekly offerings for missions. Ask for pledges for this department of your year's work.

Fred C. Leining, Chairman.

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MAINE FELLOWSHIP COMMITTEE

Horatio G. Mann, now in business in New York City, who was dropped from fellowship up on entering business, has been granted fellowship and transferred to the General Convention.

License for three years has been renewed for John Waddell of Mapleton as lay preacher.

Arthur M. Soule, Secretary.

DENOMINATIONAL YEAR BOOK

By order of the Detroit Convention, the General Convention is to issue a year book which will contain a report of the Convention and matter formerly included in the *Universalist Register*. Blanks for reports are now being prepared and will soon be sent out. Any suggestions as to form and contents of such a year book will be appreciated and considered, if sent to the Secretary of the Convention., Rev. Roger F. Etz, 359 Boylston St., Boston, Mass.

* *

WANTED

A parish assistant. Man or woman. Trained Y. M. C. A. or Sunday school executive might be satisfactory. Must know how to organize and direct group activities and be familiar with conditions and problems of a large city. Liberal salary to right person. Address stating experience and giving references. X, care *Universalist Leader*.

* *

A CORRECTION

In the letter from Georgia in the issue of Oct. 8, it was incorrectly stated that Rev. John W. Rowlett resigned from the Georgia superintendency. He was not re-elected, though he did not resign. It was the Senoia Circuit, not the Senoia church, which had the largest number of additions during the year, and of which Mrs. Rowlett is pastor.

* *

PUBLIC MEETING W. U. M. S.

The Public Meeting of the Massachusetts W. U. M. S., at Grove Hall, Dec. 8, will deal with those problems regarding church activities which must be solved in order to accomplish results. Authoritative speakers have been secured.

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Crackling

Lady: "Aren't you ashamed to beg! You are so ragged that I am ashamed of you myself."

Hobo: "Yes, it is kind of a reflection on the generosity of the neighborhood, mum."—*American Legion Weekly.*

* *

An applicant for a place as teacher in one of the colored schools at Louisville was being examined touching his fitness for the position.

"What is your definition of the word 'jeopardized?' " asked the examiner.

The candidate's brow wrinkled.

"Which?" he inquired.

"What do you understand the word 'jeopardized' to mean?"

For just one half-minute he hesitated. Then he answered sonorously:

"In reply to yo' question I would state that that would refer to any act committed by a jeopard."—*Exchange.*

* *

A magazine writer says very few poets are blonds. This is probably due to the fact that poets are born and not made.—*Detroit Free Press.*

* *

"Willie, where did you get that black eye?"

"Johnny Smith hit me."

"I hope you remember what your Sunday-school teacher said about heaping coals on the head of your enemies."

"Well, ma, I didn't have any coal, so I just stuck his head in the ash-barrel."—*Boston Transcript.*

* *

The teacher had told her pupils to write a short essay about Lincoln, and one boy handed in the following:

"Abraham Lincoln was born on a bright summer day, the twelfth of February, 1809. He was born in a log cabin he had helped his father to build."—*Republic Item.*

* *

Jud Tunkins says what makes him admire a mother's love and marvel at it is a photograph of himself taken at the age of eleven or twelve.—*Washington Star.*

* *

Cheer up! When all the neighbors buy autos you can get a seat in a street car.—*St. Paul News.*

* *

It's easy to meet expenses these days. You run onto them every time you turn around.—*Jackson Citizen Patriot.*

* *

Mrs. Jones was entertaining some of her son's little friends. "Willie," she said, addressing a six-year-old, who was enjoying a plate of cold beef, "are you sure you can cut your own meat?"

The child who was making desperate efforts with his knife and fork replied,

"Yes, thanks. I've often had it as tough as this at home."—*The Christian-Evangelist (St. Louis).*

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